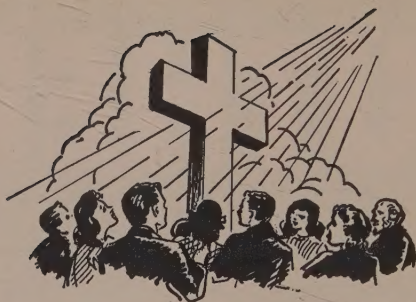


The LUTHERAN



OFFICERS OF NATIONAL LUTHERAN COUNCIL

Their agency serves five million church members



SIGN OF LOVE

AFTER COMPLETING my Sunday afternoon calls at our hospital, I pushed the button for the elevator and waited. As I stood there, I could not help overhear a conversation from a nearby room. A nurse was talking to an elderly patient about the service in the hospital's little chapel a few hours before.

"Aren't you glad you went down?" the nurse was asking.

"Yes, indeed," the woman answered sincerely. Then she went on to describe the chapel itself—the churchly windows, the design on the ceiling, the white leather chairs with kneelers, the dorsal curtain, and so on. Then there was a pause.

"BUT YOU SHOULD see the big gold cross," she finally continued. "The minister pointed to it and said it was the best sign that God loves us and cares for us."

Now the elevator had reached my floor and its door moved open. It's a good thing I was the only one in the elevator. Otherwise, someone would have had to put up with a happily-whistling pastor!

—ROBERT H. THURMAN



The LUTHERAN

News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, The LUTHERAN, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, \$3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran Church in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

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THIS WEEK . . .

● "DON'T STICK your neck out" is the prevailing attitude of our time in which conformity rules, Dr. Elton Trueblood told a rally in Austin, Texas (*page 23*). But the Christian is a non-conformist and a man who cannot help getting involved in all kinds of precarious situations because "witnessing has to be first-hand."

● A MAN WHO LIVED this kind of first-hand, personal witness was at an evangelism conference held in Atlanta earlier this winter. He listened to a great many speeches but he didn't say much himself. Then, alone with one reporter in an empty room, he told his story (*page 19*). It summarizes the elements of an evangelism lived in day-to-day existence.

● SOME PEOPLE IN embattled Communist-dominated eastern Europe cannot escape the need for daily witnessing if they want to live as Christians at all. J. J. Hanlin, a free-lancing correspondent in Vienna, reports on conditions of the Lutheran church in Poland (*page 15*).

● DID THE APOSTLES, who were our first evangelists, have a sense of humor? According to Pastor Frank Klos they probably did. Even if our churches seem to have added an eleventh commandment, "Thou shalt not laugh," to the tables of the Law, there is ample evidence that Jesus had a sense of humor and used it to make people aware of their own shortcomings (*p. 11*).

● COVER PICTURE shows officers re-elected last month by the National Lutheran Council, inter-Lutheran agency serving U.S. and Canadian churches since 1918. They are Dr. Norman A. Menter of The American Lutheran Church, president; Dr. Raymond M. Olson, TALC, vice president; Mr. Fred C. Eggerstedt of the United Lutheran Church, treasurer; and Mr. Harold LeVander of the Augustana Lutheran Church, secretary.

THE CHURCH IN THE NEWS

Council urges nuclear test ban

Major world powers were urged to halt all detectable forms of nuclear weapons testing and to agree to ban underground tests as well in a statement adopted at the meeting of the executive committee of the World Council of Churches in Geneva Feb. 6-10. A similar statement had been approved by the United Lutheran Church convention at Atlantic City last October and has since been distributed to heads of governments throughout the world. Dr. Franklin Clark Fry, ULC president, is also chairman of the executive and the central committees of the World Council.

Atmospheric tests of nuclear weapons have been suspended by the major powers since the Geneva Conference on Cessation of Nuclear Weapons Testing convened in 1958. After 273 meetings, the conference recessed but will reconvene on March 21. France has meanwhile entered the nuclear race and exploded several bombs over the Sahara Desert.

The test ban is "an important prelude" to actual disarmament, the World Council statement said.

Major discussion at the committee meeting centered around plans for the Third Assembly of the World Council,

to be held at New Delhi, India, Nov. Dec. 6. Witness to those outside church, responsibility to society, unity among the churches will be chief themes of the assembly. Among the 625 official delegates will be 23 from the four American Lutheran bodies which are members of the WCC—American, Augustana, American Evangelical and United Lutheran churches.



ARCHBISHOP KIIVIT
Less Estonians, more Russians

Estonians reported faithful

More than 85 per cent of Estonia's 1.5 million people are still members of the Evangelical Lutheran Church, Archbishop Jan Kiivit of Tallinn declared in an address in Holland. The Baltic country had been seized by the Russians during World War II and is now regarded as one of the Soviet republics. Dr. Kiivit was in Holland as a guest of the Netherlands Council of Churches and spoke in Amsterdam.

People in Estonia live under far different conditions from those in the West, Mr. Kiivit said, but feel themselves united in faith with Christians of the whole world. Although Estonia's population has decreased by 200,000 since 1940, the number of church members has stayed about the same, he continued. Both in Estonia and in Latvia the Russians have planted new "colonies," he said. The regime of the lands is Communist but not Russian, he added, and study of the Russian language is not required in Estonia's schools.

ALC to meet at Milwaukee

The first general convention of the newly organized The American Lutheran Church will be held at Milwaukee Oct. 24-29, 1962, the church's Joint Council decided. The 2,250,000-member denomination came into being on Jan. 1 as a result of the merger of the Evangelical, American and United Evangelical Lutheran churches. Milwaukee replaced Denver as the convention site after it was found that Denver would not have adequate facilities for the 1,000 delegates. The 1964 convention will go to Denver if possible, the council agreed.

Beside organizing the church's activity for the biennium, the 1962 convention will review the body's membership in the World Council of Churches. A group from the Evangelical Lutheran Church, one of the three in the merger, has been proposed to World Council or National Council membership. TALC delegates will be seated at New Delhi this year, however.

The ALC's 45-member Church Council met at a Minneapolis meeting this month to set up a Commission on Research and Social Action to study "pertinent social problems and issues in order to stimulate thinking and promote discussion in the

church." Dr. Carl Reuss was named to head the commission. In other actions, the council set up a Committee on Worship and Church Music and authorized any congregation invited to take part in one of Billy Graham's evangelistic crusades to determine for itself whether or not it wishes to take part.

Church aids jobless

Taking an example from the work churches have done in resettling thousands of refugees and displaced persons, the United Presbyterian Church's Board of National Missions has started to "rescue" families from chronically depressed areas of West Virginia. Thirty-five families have been "adopted" by congregations in other parts of the country and moved out of areas where unemployment due to the closing of coal mines has caused widespread hardship. Resettlement has been arranged in Doylestown, Pa.; Asbury Park, N. J.; Kalamazoo, Mich.; and Rochester, N. Y.

The project was initiated by the Presbyterian's seven-man Mountain Project staff, headed by the Rev. Jack Weller. Mr. Weller said the staff operates 15 mission stations to distribute clothing and government surplus food and to aid with school hot lunch programs. Most of the clothing is sold for a few cents because "people hate a handout but they love a bargain," Mr. Weller remarked.

Resettlement is arranged when members of congregations agree to provide housing for the newcomers and to help them make job contacts.

Unite to save Sunday

Protestants, Roman Catholics, labor unions and some commercial organizations have been working side-by-side to prevent Sunday from becoming a wide-open business day. As the U.S. Supreme

Court pondered the constitutionality of Sunday-closing laws, church and labor groups have looked for moral or legal grounds to protect the day of rest.

The Retail Clerks International Association (AFL-CIO) has entered the court case to ask that the Sunday "blue laws" of Massachusetts, Maryland and Pennsylvania be upheld. The court is considering these three as a test of all state laws. The union said it was not concerned with religious issues, but held that a day of rest is an "invaluable social objective . . . Sunday is a special day in the life of almost every American, regardless of his religion."

On the other side were the American Jewish Committee, Anti-Defamation League of B'nai B'rith, and Synagogue Council. They argued that Sunday laws prohibited free exercise of the Jewish religion and "provided special protection for the Christian sects." The Jewish agencies entered the case to support the appeal of kosher markets from a conviction under Massachusetts' Sunday closing laws.

Called basic to freedom

In Joliet, Illinois, a Protestant minister and a Roman Catholic priest headed a citizens' committee organized to close non-essential business on Sunday. Their drive was aimed at supermarkets, appliance dealers, furniture stores and discount houses. Supporting the churchmen's effort were the Central Trades and Labor Council, representing organized labor, and the local Association of Commerce.

In San Antonio, Texas, Jewish leaders joined with Roman Catholics and Protestants in an effort to discourage Sunday business. They called Sunday observance "one of the basic elements of our civilization . . . A day of freedom—freedom

to worship, to rest, to renew physical as well as spiritual energies . . ." Roman Catholic-Protestant alliance operated in Houston, with a demand that business close voluntarily on Sunday to face legal action under local laws.

Six chains of food stores joined church leaders in Syracuse, N. Y., to urge the public to refrain from Sunday shopping. Their full-page newspaper advertisement produced in part on opposite page included statements from the Council of Churches and from Roman Catholic Bishop Walter A. Foery. The six chains were A & P, Acme, Grand Union, P & C, and Victory Markets.

Problem is international

The fight for Sunday stretched across many states. In most cases the difficulty was centered in metropolitan areas. Pending the Supreme Court decision, most appeals asked voluntary compliance with Sunday laws or urged consumers to avoid Sunday shopping.

Canada had its own problem as well. In many Ontario communities approval of Sunday sports and movies. Roman Catholic and Protestant leaders had opposed them. The voting on movies was used as an indicator of public opinion, since enabling legislation must first be passed by the provincial legislature. Sports, however, may be permitted under local laws.

At a detergent plant near Orillia, Ontario, members of the International Chemical Workers Union went on strike when the company demanded seven-day-a-week operation. Strikers offered to work Sundays in emergencies, but not as a regular thing. Dr. A. C. Forrest, editor of the *United Church Observer*, urged his readers to send donations to the strikers to enable them to carry on their fight to "preserve Sunday as a day of rest."

WHY SHOP ON SUNDAY



SUNDAY
is Traditionally
A Day of
REST and WORSHIP

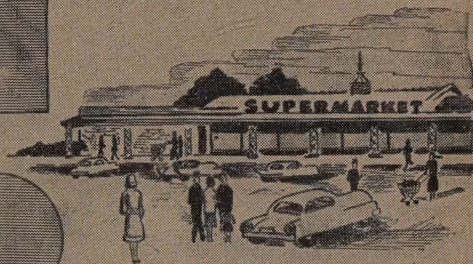
... ordained one day as a day of rest! This day
belongs to the church, to the family . . . it belongs
to the individual for meditation and relaxation. It
is the time to renew strength and sinew for the
coming six days of toil. It is not a day for retail
trade.



In The Long Run WHO SUFFERS

HERE ARE SOME THOUGHTS TO CONSIDER

If all food stores remained open on Sundays the cost of living index would eventually be compelled to rise even more! The universal economic stability could be seriously threatened as the cost of doing business to meet increased competition would be passed on to YOU . . . the consumer! We believe that further commercialization of Sunday would be harmful to the community . . . to the American way of life, to economic stability and to YOU, the American public.



FULL-PAGE AD URGES SUNDAY CLOSING IN SYRACUSE
Churches and stores join in plea published in "Herald-Journal"

In Germany, church leaders urged speedy legislation to protect Sunday against industry's "Gliding Work Week" which keeps factories operating seven days and rotates workers' rest days. Roman Catholic bishops termed the practice a dangerous assault . . . aimed at turning Sunday into a normal working day."

Church building tops billion

Rising construction costs played a part in helping lift church construction in the U.S. in 1960 above the billion-dollar mark. The U.S. Census Bureau reported that despite adverse weather conditions in much of the country during December building of religious edifices totaling \$1,016,000,000 began last year.

Volume of church construction has doubled since 1954, the bureau noted, when it topped the \$500 million mark for the first time. It has quadrupled since 1948.

Building starts for private schools and colleges reached \$580 million in 1960, a gain of 10 per cent over 1959. Construction undertaken by private hospitals and institutions—many of which are church-related—amounted to \$579 million in 1960, a gain of less than two per cent over the previous year.

Clergy shortage seen

Church membership in the U.S. has grown far faster than the number of clergymen available to minister to it, ac-

cording to a survey by United Press International.

Roman Catholic membership has increased 40 per cent in the past ten years, but the number of priests has increased only 20 per cent, according to the survey. Methodist Church officials see a need for nearly 2,000 new ministers each year to replace those lost by death or retirement and to start new mission congregations. The church's seminaries now graduate about 700 students yearly. The Episcopal Church reports an enrollment drop of 10 per cent in its seminaries while church membership has climbed 8 per cent.

United Lutheran seminaries last year graduated 228 pastors. Some church officials have placed the need for new pastors as high as 400 annually.

In St. Paul, Minn., Dr. Charles Taylor, executive secretary of the American Association of Theological Schools, urged "all church people" to encourage likely prospects for the ministry. The need for more ministers is serious and the "destinies of millions of people" are affected by faithful pastoral leadership, he said.

Economic study launched

The "ethical implications" of vital economic problems will be studied in thousands of U.S. Protestant churches this year, the Rev. Cameron P. Hall said. Mr. Hall is director of the National Council of Churches' department of the church and economic life, under whose guidance the study will be made.

Industrial relations, peaceful uses of atomic energy, justice for migrant farm workers and the "economic impact" of disarmament are the areas of study chosen. Area meetings will be held to brief leaders of congregational study groups. Study papers and handbooks will be prepared to aid discussion.

Dr. Boliek dies

Dr. Wynne C. Boliek, 60, pastor of Trinity Church, Greenville, South Carolina, and long active in United Lutheran Church affairs, died Feb. 16. He organized and was pastor of Reformation Church, Columbia, S. C., from 1926 to 1954.

During his pastorate it grew to become one of the largest Lutheran congregations in the state. He was for two terms a member of the ULC Executive Board and at the time of his death was serving on the Board of American Missions. He was a councilor to the National Lutheran Council and a delegate to the Lutheran World Federation Assembly.

Services were conducted at Greenville by Dr. Karl S. Kinard, president of the South Carolina Synod, on Feb. 18. Dr. Boliek was survived by his wife, two daughters and two sons.

Wants dogs to fast

Dog lovers in England howled in protest last month over a suggestion from Roman Catholic Cardinal William G. Grey of Westminster that household pets should participate in a day of fasting on Friday, Feb. 24. The money saved on pets were "fed with less expensive food" could be donated to aid undernourished people in areas of need, he said.

Old Testament fasts required "neither men nor beasts . . . taste anything," the cardinal said. "A plump pampered poodle might run all the more gaily after a reduced diet, simpler food and perhaps after having been denied a visit to the hair stylist."

Rufus Bowden, scientist for the Animal Health Trust, objected that "an animal doesn't understand what fasting is. It might be very worried if its food does not arrive." A spokesman for the National Dog Owners' Association advised dog owners "not to do what the archbishop suggests." Mrs. Josephine Crean

UNDER TROPICAL sun, British Guiana's biggest crowd gathers in Georgetown to protest government plan to take over schools now under dual control of education ministry and churches. About 10,000 took part in protest rally.



ted dog show judge, said the prelate doesn't know what he's talking about." Observers commented that more publicity was given to Cardinal Godfrey's proposal that dogs fast than to his plan for aiding undernourished people.

Protest Guiana school plan

British Guiana's leftist government has announced a plan last year to take over church-operated schools that had been built with the aid of government funds. Almost all of the land's 300 schools had been established and maintained by Christian groups, although Christians make up less than half of the land's 540,000 people. Education Minister Balram Singh Rai had promised that the take-over would not affect educational programs and that teachers would

be appointed only after consultation with church officials.

Opposing the plan were the Christian Social Council (Protestant) and Roman Catholic Bishop Richard L. Guilly. Last month the biggest crowd ever to assemble in British Guiana's capital of Georgetown overflowed Bourda Green at a rally protesting the government plan. Bishop Guilly told the throng that if the plan were adopted the government would "exercise most of the control" over the schools. Anglican Archbishop Alan Knight said there was a need for "partnership between government and the denominations" in the land's educational program. Methodist and Congregational leaders also spoke. Three Roman Catholic schools and 48 Protestant schools would be affected by the government plan.

WASHINGTON

By ROBERT VAN DEUSEN



NEW HEALTH PLAN

PRESIDENT KENNEDY sent Congress a comprehensive plan for health legislation which will be one of the major items of business at this session. As expected, his list of suggestions was headed by the controversial proposal to include health care for the aged in Social Security.

Last year, this issue was the storm center of a bitter Congressional debate in which the principle of financing medical care for older people through Social Security taxes was defeated. Instead, a moderate bill was passed which authorized federal aid to state programs of health care, with each state determining the standards of eligibility and deciding whether to co-operate with the program.

Kennedy refused to accept this verdict as final and took it to the people as a major campaign issue. He is throwing the whole weight of his office and his personal prestige behind the effort.

THE FACT that both the administration and Congress are under Democratic control does not mean that this will be an easy task. The American Medical Association has intensified its fight against linking medical aid to Social Security, fearing that this will be a first step toward "socialized medicine." Many conservative Democrats will oppose the plan on the grounds that it will tighten federal control of social services at the expense of the autonomy of the states.

To meet some of the objections which killed the Forand Bill last year, the program would require individuals to pay some initial cost of hospitalization and would not provide for payment of doctors' or surgeons' bills. It would provide benefits to persons over 65, and would cover a half million retired railroad workers as well as Social Security beneficiaries.

In his health message to Congress, President Kennedy insisted that this was not socialized medicine. "It is a program of prepayment of health costs, with absolute freedom of choice guaranteed," he said. "Every person will choose his own doctor and hospital . . ."

Other features

HEALTH CARE for the aged, which will receive the most attention, is only one of a number of proposals in the new plan. The others include:

1. *Federal scholarships for medical and dental students.* Serious shortages of medical personnel would be relieved by grants to schools and scholarships for talented but needy students. There would be a Hill-Burton type program for financing 40 new medical and dental schools and expanding existing facilities.

2. *Creation of national institute for child health and human development.* This new institute would engage in research on the health needs of Americans from birth to death. It would integrate various programs dealing with childhood, middle age, and old age, with the emphasis on the development and care of the "whole individual."

3. *Increased support for programs of vocational rehabilitation.* Aid to the states would make possible an expansion of present programs for helping the physically handicapped become useful members of society.



*Thou
shalt
not
laugh*

BY FRANK W. KLOS, JR.

ONCE, WHEN I WAS a young and inexperienced minister I began a sermon with a joke. It involved, if I remember correctly, a flustered businessman's confusion of the Bible with the Sears and Roebuck catalog. Only two people in the congregation laughed. A few looked as though something sacrilegious had happened. The rest sat in embarrassed silence.

My first impulse was to wind up the sermon—which dealt with the prodigal son—and bolt for the sacristy. But the sermon must go on. So I continued. As I was analyzing the Prodigal's problems I had a feeling that many in the congregation felt that laughing in church was probably among his many sins.

The more I spoke the more nervous I became. Beads of sweat trickled down my face. Unconsciously I began gripping the pulpit reading desk tighter and tighter.

Suddenly the small wing nut that held the desk attached to the pulpit gave way. Down crashed the desk.

The elaborate notes of my sermon went fluttering out into the congregation like so many white pigeons released from a magician's hat. Deadly silence!

Now what to do . . . ? My mind was completely blank. Worst of all, the whole situation struck me funny. I couldn't help laughing. I blurted out something idiotic to the effect that if they had laughed at my joke I wouldn't have gone to such spectacular lengths to get their attention.

This time, the congregation laughed with me. It cleared the air and within a few moments we got back to the business of the sermon.

WHY ARE PEOPLE afraid of humor in church. Does a pulpit have to fall down before they can relax and laugh normally? Or does the thought of being in church demand of people that they wear a long face and sanctimonious air?

Psychologists might mutter darkly about the folk memories of Puritanism that linger on into the modern world.

Speaking of Puritanism, a reader wrote to *The Lutheran* some time ago expressing appreciation for a cartoon of mine that had been published. It was a flattering experience to have kind words from someone other than my relatives.

The cartoon in question showed several sets of eyeballs peering through a smoky haze. The caption read, "If someone will kindly raise the window and let the smoke out of here, we will go on with the council meeting."

The lady wrote the letter to congratulate the editor for taking a stand against smoking.

IN A RECENT ISSUE of the *Christian Century*, William Hamilton discussed the matter of humor and Christianity. He left no doubt that he was fed up with humor. His thesis was that the time had come to be done with humor in the church and those who advocate it as quickly as possible.



"Gesundheit!"

Hamilton wrote: "The man who advises us to cultivate a sense of humor has given up the only important moral task worth undertaking, the task of defining new styles of life, new kinds of nonparticipation in our culture."

I have no idea what Hamilton means by "new kinds of nonparticipation in our culture" but I catch overtones of ivory-covered monastery walls.

Can Hamilton be right? Is there something demonic about humor? Or to put it brashly, is there an eleventh commandment, "Thou shalt not laugh"?

LET US READILY AGREE that there are limitations to humor. We don't poke fun at our nation's flag. There are a number of areas that are so deeply involved with the highest ideas of men that they are "out-of-bounds." Humor can be sinful if it treats holiness lightly.

Any form of disparagement of God and his gospel of love in Christ is sinful for it breaks the relationship between God and man. There are no imperfections in God. Humor must have imperfections on which to thrive.

It is when we contrast the holiness of God with the frequent lack of holiness in our own religiosity that we can see a place for humor. Humor is an effective tool to give us a proper perspective on our daily need of God. It can help us avoid taking ourselves so seriously that we ignore the serious claims of God upon our lives.

MOST CLERGYMEN recognize the ministry of humor. Usually when a group of ministers get together informally one of the first things they do is swap stories. This is not to say that every pastor is a comedian but it does suggest that most pastors have lived long enough with the foibles of humanity to delight in exposing these foibles for what they are.

The story of the befuddled cleric who couldn't remember the ending of the marriage service and in confusion told the bride and groom to "Go and sin no more" strikes me as funny.

I don't believe for one minute that this story has harmed the marriage service or disturbed the sanctity of marriage. But I think that most ministers who have heard this story spend a little more time rehearsing the marriage service than they might otherwise have done.

There is a ministry of humor which the world needs. Humor can highlight stupidity and prick the balloons of conceit. Humor can cut to the heart of hypocrisy and sham. We need to hear frequently Mark Twain's gruff challenge . . . "If Christ were here now there is one thing that he would not be, . . . a Christian."

MAYBE THERE ARE many balloons of self interest and self importance we Christians have inflated that give the world a distorted idea of what Christianity means. We need deflation, at times, let's admit it. When we are honest

West Virginia-born Frank William Klos, Jr., is editor in charge of catechetical materials for the Long-Range Program of Parish Education. He's a graduate of Gettysburg College and Seminary, was ordained in 1949 and served St. John's Church in Martinsburg, W. Va., before joining the staff of the Board of Parish Education in 1955. Pastor Klos is a gifted cartoonist



and illustrator and many of his cartoons have appeared in "The Lutheran" before. He also drew the cartoons on these pages.



"And let me say here that I sincerely hope we'll soon be able to afford bookmarkers"

with ourselves we are forced to agree that Alexander Woolcott's quip, "All the things I really like to do are either immoral, illegal, or fattening," makes us uncomfortable. He said something most of us have frequently been thinking but would never dare to admit with an equal amount of public candor.

Belonging to a church is not the same thing as being consecrated to the work of the kingdom. Humor can help us see the difference. Charles Cartwright had a cartoon in the *Saturday Evening Post* that should make many a church member who pays lip service to the support of his congregation and little else, a bit uneasy.

Cartwright's drawing shows a pastor visiting a member of his flock who is hiding under a bed. "So glad to catch you in, Brother Adams," beams the minister as he shakes hands with his re-

luctant parishioner. "I presume you know about our building fund drive."

Sometimes humor can isolate a truth so pungently that even as we smile we recognize the validity of that truth. Will Rogers was a master of this technique. "I always like to hear a man talk about himself," Rogers once commented, "because then I never hear anything but good."

One of his favorite admonitions to his generation (it is not a bad directive for our generation either!) was, "So live that you wouldn't be ashamed to sell the family parrot to the town gossip."

ALL HUMOR isn't funny. There are times when the light touch can help us focus our attention in a graphic way on critical issues that confront us. Political cartoons used in many newspapers are a case in point. With sharp strokes cartoons like these can expose the raw nerves of problems and bring them forcibly to our attention.

The New Yorker once ran a drawing by Reginald Marsh that underscored indelibly man's inhumanity to man. It was a simple sketch of a crowd of people, herded together, all staring in fascination at something outside the frame of the picture. A mother has lifted up her daughter so that she can see above the

heads of the crowd. With a pleased expression, the mother is commenting to her friend, "This is her first lynching."

Jesus used humor frequently in his teaching and preaching. By so doing he made the contrast between holiness and humanness unforgettable.

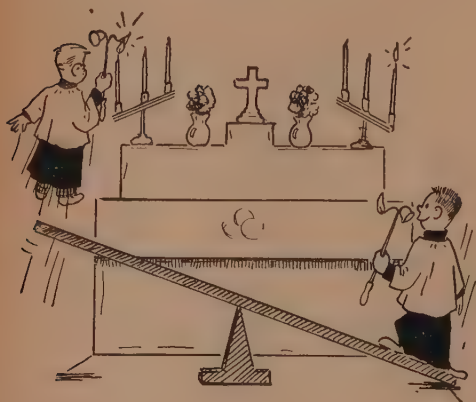
There are critics who throw up their hands in horror at the thought of Jesus saying something funny. Hamilton says that he cannot understand how anyone can speak of Jesus possessing a sense of humor. But to conceive of Jesus without a sense of humor would be worse. He who was the perfect man would be less than perfectly identified with mankind.

READ THE GOSPELS AGAIN. Notice how Jesus used a pungent phrase or a striking hyperbole to drive home his point. To those continually carping about the neighbor's faults, Jesus talked about men with whole logs of wood in their eyes seeking to get a speck of sawdust out of some other man's eye. To those who advocated a hyper-formalistic religion, Jesus talked about men who carefully strained gnats from their wine only to swallow camels unawares.

What is more ridiculous than the thought of a camel trying to get through the eye of a needle? Yet Jesus used this comparison to suggest how difficult it would be for those chained to their possessions to get into the kingdom of heaven.

Even though Jesus did at times use simple exaggerations such as these to underscore unpopular truths, the forgiving love of God shone through everything he said and did.

There is no doubt that humor has its bite, a tang all its own. People who feel reasonably secure appreciate that tang even though it be at their expense. Even



While they are laughing they are making mental notes to correct the cause of the laughter if some fault on their part has brought it about.

I imagine that there were many busybodies, Pharisees, and rich men in the crowds that listened to Jesus who did not smile when he touched the quick of their sinful natures. They wanted no one to reveal their basic insecurity as they tried to live by their own whims instead of by the will of God.

I imagine that there were other busybodies, Pharisees, and rich men who heard these same words and because of the healthy relationship they had with God smiled at their own defects and rose above them.

TO BANISH HUMOR from our lives as Christians would be to remove an effective aid in helping us see ourselves as

we really are. We need the ability to laugh at ourselves, the miserable predicaments into which we get ourselves, and the fantastic schemes we hatch to get ourselves out of them again.

One thing is certain. The more we grow in the security of our faith relationship with God in Christ, the more capable we are of laughing at our oddities.

I AM SURE that this is what Paul had in mind when he wrote, "As your spiritual teacher I give this piece of advice to each one of you. Don't cherish exaggerated ideas of yourself or your importance, but try to have a sane estimate of your capabilities by the light of the faith God has given to you all" (Romans 12:3). Humor, properly used, can be therapeutic in helping us follow Paul's guidance.

CHURCH UNDER PRESSURE IN POLAND

Lutherans Battle the Tide

BY J. J. HANLIN

THE EXECUTIVE COMMITTEE of the Lutheran World Federation will meet this summer in Warsaw. It's the first time in the 14-year-history of the international Lutheran organization that a major executive meeting has been scheduled in a country behind the Iron Curtain. The Polish government has agreed to issue visas to committee and staff members who come from the U.S., Scandinavia, Germany, France, Ethiopia, Brazil, India

and Indonesia, and one Communist-dominated country, Hungary.

LWF officials visited Poland in the fall of 1956, underscoring the ties that link Poland's Church of the Augsburg Confession to other Lutheran churches throughout the world. Their visit coincided with the return to church control of Poland's largest and Warsaw's only Lutheran church, Holy Trinity.

The 18th-century church had been battered by German artillery fire during World War II, was rebuilt with funds



IN POLISH SCHOOL, INDOCTRINATION
Parading under the leaders' eyes

from Polish Lutherans, the Church of Sweden, Lutheran World Action and the Polish government, but converted for use as a youth center in 1950 under the influence of Moscow's anti-religious policy. Six years later came "the thaw."

In 1958 Lutheran World Relief resumed shipment of food and clothing to Polish Lutherans. Deliveries had been halted in 1951 when the Communists prohibited free distribution of supplies by Polish churches. Later that year delegates from 18 countries where Lutheranism is a minority faith met in Gdynia under LWF auspices.

DECISION OF THE LWF's executive committee to meet in Poland again focuses attention on the precarious existence of a Lutheran church which has dwindled from its strength of 500,000 members before World War II to an estimated 122,000. Lutherans in pre-war Poland used to be strong in Silesia and

East Prussia, thinly scattered throughout "Congress Poland" (the kingdom of Poland as established 1815 by the Congress of Vienna), and concentrated in small islands in the western districts.

They were closely identified with German tradition and language. When Hitler overran Poland in 1939, Polish Lutherans suffered severely, and Polish services were permitted to be held in Lutheran churches of only five towns including Cracow.

WHEN THE TIDE turned and Poland, in the wake of the Russian conquest, occupied extensive German territories east of the Oder-Neisse line, the German population, mostly Lutheran, fled west. Polish resentment of their former German masters forced thousands of other Lutherans of German background out of the country.

What remains is a splinter church but it is still the largest of the several



IN WEST GERMAN REFUGEE CAMP, BOREDOM
Playing under the laundry

Protestant churches represented in the Polish Ecumenical Council. The small size of its membership affords a certain protection against Communist persecution in a country where the Roman Catholic Church is powerful, staunchly nationalistic, and commands the loyalty of a majority of the citizens.

It was the power of the Roman Church that forced the Polish Communists to sign a church-state agreement with the Roman hierarchy in December, 1956, and opened public schools to non-compulsory religious education by priests and pastors. A state of uneasy truce, always endangered but never quite shattered, has prevailed ever since.

DESPITE THE EXODUS of Lutherans from Poland, the Evangelical Church of the Augsburg Confession with 131 congregations still has 400 churches and chapels and 199 parsonages. It has 196 ordained pastors and 332 lay workers.

Even though the government is trying to draw children away from church services by scheduling youth programs on Sundays, 111 Sunday schools are in operation and 9,500 children attend religious classes.

Churches abandoned by German Lutherans have been taken over by the government as German property even though they had been claimed by the Polish Lutheran Church. The Roman Catholics who had similar problems, fought their case all the way to the Polish supreme court but lost.

Theological education of ministerial students is in the hands of Lutheran professors who belong to the faculty of the Protestant Seminary opened in 1954 in Skolimow, a small town near Warsaw. Previously students attended a theological school at Warsaw University which was dissolved in 1954 in an effort to purge the university campus of religious influence.



LUTHERAN BISHOP AND CHURCH, WARSAW
*Andrew Wantula and Trinity's cupola**

LUTHERANS WERE ACTIVE in the publishing field before the war. Now the bi-weekly *Straznica Ewangeliczna* (Evangelical Watchtower) is the surviving Lutheran magazine. Founded in 1946 it is the official church organ. But government controls on newsprint sharply curtail circulation which is further hampered by a government agency supervising circulation.

Attitude of the government toward outside aid for Polish Lutherans is torn between willingness to receive money from outside sources and reluctance to let it be used for religious purposes. The government press may welcome foreign assistance one day and brand it as anti-Polish the next.

* Behind Lutheran church, the towering Communist House of Culture.

There is particular suspicion of Lutheran help coming from West Germany. The Bonn government has been refusing to accept the Polish claims on German territories. Only in recent weeks spurred by the change-over in Washington, has Konrad Adenauer seen the need to establish some sort of contact with Warsaw through an unofficial trade emissary but there are no diplomatic relations.

UNDER THESE circumstances any material arriving from West Germany is suspect. In a recent editorial *Trybuna Ludu* wrote: "Propaganda parcels arriving from West Germany contain abundance of revisionist propaganda usually in the form of sermons.

"Lutherans are also collecting data to secure a basis for reclaiming the Polish Western territories," it continued. "They allegedly gather material about the property of German population groups, about their material and personal status.

"And, finally, there is legal assistance. Polish lawyers, often unaware of the link between court actions and the anti-Polish activity of *Hilfswerk*, accept cases on order of the legal aid department. *Hilfswerk's* headquarters in Stuttgart. These charitable and religious organizations facilitate the activities of West German revisionists."

NEVERTHELESS, Church World Service has been operating with considerable success. Since 1958 it has distributed 11,000 tons of clothes, blankets and foodstuffs mostly to needy Lutherans, and has sent medical equipment, medicines and seeds.

"We owe thanks to all those who grant this aid and also to those who carry on this program in the name of a good cause," *Straznica Ewangeliczna* said recently.

Are the Lutherans remaining true

their faith though surrounded by Roman Catholicism and faced with a hostile government? This is what *Tygodnik Powszechny*, the only free Roman Catholic newspaper in the country, said recently:

"As concerns the spirit prevailing in this (Lutheran) Church, it is necessary to emphasize the strong loyalty to Lutheranism it manifests at every step. Indeed, orthodoxy has always been a characteristic feature of the Polish church . . .

"Lutherans may see a guarantee of

survival in a country with a Roman Catholic majority by maintaining their denominational distinctiveness and underscoring their dogmatic loyalty. They nurture the Reformation tradition. Clergymen are the leaders in this church and give it a marked orthodox character in all fields. It is to them that the church owes its postwar evangelical missionary drive. Their manifold pastoral work has countered the decline in numbers of the faithful and the indifference to their creed."

Apostle Without a Program

"WE HAVE had enough experience with evangelism programs and techniques to know that they are not a formidable type of witness," Dr. Harold Haas told a church-wide evangelism conference in Atlanta (*see last week's Lutheran*). The laity should be a "militia equipped for witness and service in the world," Pastor Herman G. Stuempfle said. There were other speeches along the same line but few suggestions as to how such a "militia" could be formed. One man sat in silence through most of the evangelism conference. He was an evangelist.

BY ROBERT E. HULDSCHINER

ANY LUTHERAN church conference has a firm tradition: the coffee break. At one of the breaks at the evangelism conference in Atlanta this winter I was standing next to a middle-aged man who had spoken little during the discussion, mostly listening quietly. He was in his late forties, with closely cropped hair and an outdoor look about him.

He suddenly turned to me and said that he felt a bit out of place in this conference. He had just become a pastor and he didn't really know much about these things.

I asked, "Evangelism?" and he shrugged and said he had done quite a bit of it, in fact, that was the way he got into the ministry, but to talk about it was something else again.

I took him into an empty room, pulled

up two chairs, and said, "Tell me." He spoke softly and very slowly and I had to prod him all the way.

He'd say repeatedly, "But that's not important," but I wouldn't let him go. So reluctantly he told his story while a few doors away the group listened to another lecture on evangelism.

HIS FATHER had come from Denmark and settled in Montana in 1911. He developed an 1,800-acre ranch that fed 100 head of cattle and grew wheat and corn. The boys were needed on the ranch, and the man who was telling me the story went to high school for only one term before his parents told him to stop getting an education and start helping on the farm.

It was a beautiful life and it's hard to imagine how anybody could want to change it, but this man was dissatisfied. He didn't have much contact with the Lutheran church but he felt that "the church is alive and holds on to people" and he wanted to be part of it, not just in the way of membership but really do something for the church.

At 31 years of age, World War II had just ended, he sold his share in the ranch to his brother and went to the Lutheran Bible Institute in Minneapolis to get what education he could. After two years he had a diploma and a wife—a fellow student at the Institute from North Dakota—and the two piled their belongings into a trailer and headed south.

THEY WENT as far south as they could, to the Mexican border, and bought two acres of land outside Nogales which is partly in Arizona and partly in Mexico. And there they became evangelists.

Since they had no help from anybody, he went to work as a dishwasher in a hotel, but later he advanced to night clerk at \$35 a week while working during

the day for 75 cents an hour. He also sold household goods and patent medicines throughout Santa Cruz county, and later operated his own country store. And this, he says, was a good way to meet people and tell them about Christ.

There was no Lutheran church in the area. They went to a Baptist church but then some non-denominational groups heard about them and offered help. So they opened their mission on the two acres of ground they had bought.

They got Mexican, Negro and white children from all over the neighborhood and held Sunday school for them. "We called it the Lutheran Sunday school although we had no connection with any Lutheran group," he said.

BUT EVEN WITHOUT official connection the Sunday school grew, and he built three stone houses ("I learned the trade from a fellow who was out of work and we helped each other") and made it into a Lutheran mission compound. The mission did well and they next started Christian day school.

Again they tried to get Lutheran help but it didn't come. So they got Baptist teachers instead, but Lutheran materials and recruited 20 Mexican children from across the border. He had trouble, of course, with the language because he didn't speak Spanish but Mexicans were always ready to help. They taught the three Rs plus Bible stories.

But then the parents came and wanted to know what this was all about and so he started to have an adult class on Sundays and finally he began to preach and they sang hymns. They didn't have a piano but his wife played the guitar and they made out fine.

Well, he told me, it wasn't easy, what with his day and night jobs and the mission in full bloom. It was an uphill fight



THEY WENT AS FAR SOUTH AS THEY COULD
There was so much to do

There was now some interest on the part of official Lutheran bodies but they got into each other's hair and one Lutheran pastor from a small synod came down from Tucson but he didn't make out well.

So they continued with some private support, but mostly earning the money they needed themselves, and they also sponsored a half-hour radio program, partly tape, partly live, and they pushed vigorously into Mexico. They sang and they preached "at the children's level" and opened two more meeting places across the border because there was so much to do.

BY THEN THE MISSION had grown so much they really needed a pastor, but "no one could see the vision of serving there." He said it apologetically and sug-

gested we go back to the chapel to listen to some more lectures on evangelism. But I knew there had to be more about him and kept him talking. He admitted there was more.

He said his brother was hoping to be able to send him to college and seminary so that he could become a real pastor, not just a lay evangelist. But the brother's oil well didn't come in and there was no money.

He prayed hard, then, so that he would be shown the right way and his prayer was answered. He developed back trouble, lost his night job, and his 200 chickens died from some Mexican disease which stopped the main supplies to his store.

He knew, then, that he had to leave the mission and go back to school, but he still didn't have money. He told me

that he prayed again, for \$250 that would get him back north to a small mid-western college. He got the money.

THEY MOVED NORTH, his wife with the four girls born in Nogales, and he went back to school, leaving the mission in the care of his co-workers. He worked and studied and got through college in two years. The seminary of his choice didn't take him because he flunked Greek, but then a ULC seminary admitted him and he made up for his previous failure by getting an A in Greek.

Last May he graduated and was ordained after getting a call to a two-church parish in a small southern synod. And he's happy there.

He says the people he serves like him because he can talk to them about things they all understand, the life and death of simple folks rooted in a hard and demanding soil, and the glory of God that was revealed in the person of a suffering man who is Lord over life and death of all.

HE TOLD ME all this with great simplicity, and when I said he should have told his story to all the people in Atlanta, he smiled a bit and said perhaps he might have had something to say about evangelism at the conference.

But he wasn't on the program, and if he had been it would have been hard to fit his story into any organizational framework. He had done what he felt must be done, all by himself at a place and time where witness was needed. And this sort of thing can probably not be duplicated.

Which might be true of all effective

evangelism, a one-time witness, unhampered by plans and blueprints, but brought to bear with the strong conviction of a simple faith. You might analyze and explain and describe it but it cannot be transferred from one individual to another or from one situation to another.

And so his story remained untold, and he looked a bit forlorn in the group busily checking off item after item on the agenda. I suppose that any evangelist who is, as Pastor Stuempfle said in his lecture, truly part of the "world-centered company of apostles" would have trouble getting his bearing in even the best organized evangelism conference.

I WOULDN'T BE FAIR to this lay evangelist turned pastor if I did not mention that after I returned to Philadelphia I received a letter from him in which he said that since he did not know what to do with his story he wanted to write to me to make sure that his co-workers got the credit they deserved, especially in regard to the Christian day school.

And then he wrote: "Also, I was happy last summer when I returned to Nogales to baptize my first, a little Mexican girl whose parents had recently been converted from Roman Catholicism. They were from Mexico City and didn't know Christ. But now they believe in him because our faithful lay workers in Nogales brought them under the hearing of the gospel. They were constant in prayer for them, and showed them much understanding, and love too. It all goes to show we are co-workers together and the results are from Him who called us."

WE DO NOT prepare today for living tomorrow; we live today and thereby make life tomorrow more meaningful.—FRANKLIN M. SEGLER in *A Theology of Church and Ministry* (Broadman Press)

Stick Your Neck Out

ARE WE MORE AFRAID OF SEEMING PIOUS
THAN WE ARE OF SEEMING WICKED? AUTHOR
ELTON TRUEBLOOD THINKS WE ARE

"I WAS READING my testament on a recent flight as I'm usually doing on trips, marking the passage and dating it," Dr. Elton Trueblood, author, lecturer and professor of philosophy at Earlham College, told a packed audience at the Laymen's Festival of Faith in Austin, Texas, last month. "My companion, a minister, turned to me and said, 'I wouldn't do this.' 'Why not?' I asked him. 'Because

it would be like showing off my piety,' my friend said."

Dr. Trueblood looked at his listeners in St. Martin's (ALC) Church and asked: "Why is it that the modern Christian is more afraid of seeming pious than wicked?"

THE HARDEST THING for a modern Christian, Quaker Trueblood said, seems to be to witness to his faith. "We are more afraid of religious ostentation than of any other kind. In fact, we don't mind other kinds. We are not embarrassed by fine cars or homes or clothes. We don't mind wearing a Phi Beta Kappa key."

He pointed to a pin he was wearing. "But how many would be seen with a pin on his lapel like this, which says, 'Take my yoke upon you'?"

"We fear appearing religious. But this is a false and ridiculous fear. Christ did not say, Witness to your *own* virtue. It is not that you must say *who* you are, but *whose* you are.

"The current attitude is expressed in catchy phrases, 'Don't go out on a limb. Don't stick your neck out. Don't get involved.'

"This is the wisdom of people who are fundamentally cowards."

It seems that the hardest thing for a modern Christian is to do what Christ



DR. ELTON TRUEBLOOD
No room for cowards

told him to do: "Let your light shine," Dr. Trueblood said. He recalled that he once preached a sermon on the "community of the unashamed." Our "necessary witness," he said, is to get used to not being ashamed of the Gospel.

DR. TRUEBLOOD founded a movement for the "Reformation of Lay Religion" whose members wear a small golden pin shaped in form of an oxen yoke to signify their submission to the will of Christ.

"Don't stick your neck out" is the wisdom of cowards," he said. "Of course it's safer not to interfere, not to get involved. But then it would be better not to marry or to have children. Involvement is dangerous. It comes at a price. The mood of our times is: Be detached and you won't look silly. There is an obvious wisdom about it, but it's diametrically opposed to the doctrine of Jesus Christ."

He turned to his listeners and asked: "Who reached you? It may have been some poor feeble, otherwise inadequate person. But you were reached, else you wouldn't be here. Witnessing has to be first-hand, personal.

"Jesus has promised, I give you the keys of the kingdom. But what if you don't turn the key?

"To witness, a person runs the risk of seeming ostentatious, the risk of seeming offensive, the risk of interfering, the risk of being criticized."

HE THEN TOLD of an incident that had happened to a friend of his in a New York hotel. The friend was waiting to register at the desk standing behind a Negro who was also asking for a room.

The desk clerk turned the Negro away because "there was no room" but gladly accepted the white man's registration. At this point, Dr. Trueblood told his Austin audience, a moment of decision had been reached. Most people would have rationalized. Why get involved? Why stick your neck out?

His friend did not rationalize. He called the Negro back who had already reached the exit, and told him that there had been a mistake. There was a room and, in fact, "you can have my room if necessary." The Negro got his room.

"Maybe I would have taken the easy way out," Dr. Trueblood said. "But that Christian was willing to get involved when he didn't have to be, when there was no law to force him to act as he did. But he was forced to be involved by his inner commitment.

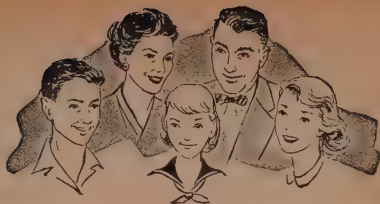
—RACHEL CONRAD WAHLBERG



A SALTY PAGAN, full of the juices of life, is a hundred times dearer to God, and also far more attractive to men, than a scribe who knows his Bible, who can discuss religion gravely, who runs to church every Sunday, but in whom none of this results in repentance, action and, above all, death of the self. He is simply accumulating corruption and his knowledgeable Christianity and his religious sentiment are nothing but phosphorescent putrefaction which only a poor layman could consider to be a divine light. A terrible curse hangs over the know-it-all who does nothing—and also over the theologian who is only a theologian. —HELMUT THIELICKE in *The Waiting Father* (Harper)

FIVE MAKE A FAMILY

Lenten Season



OUR CHURCH and Holy Trinity are holding joint Lenten services this year. The decision was made last year after Easter. We are holding three services at Holy Trinity and three at our church. On Good Friday we will join two other Lutheran churches for afternoon services.

I suppose we all want to have *our* service, *our* pastor, *our* organist, *our* favorite hymns, *our* liturgy. Meeting with other churches is good for us and for the other churches, too. A church can become stick-in-the-mud, just as people can.

"It's like a blood transfusion," I said to Dan one evening as we were preparing to leave for the midweek service. That's always a scramble at the Melton house, with dishes and clean-up and homework, with five people wanting to get into the bathroom, and always one person (or more) who has to be at church at a different time.

THIS EVENING it was Karen. "I *have* to be there a half-hour early," she repeated for the tenth time.

"We can't all go before seven just to suit you," I said. "We'd have to sit for half-hour."

"I'll drive you to church and come back for the rest of the family," Dan offered.

"No, Dan. You're tired. You need that half-hour after dinner to relax. I'll drive Karen and come back."

"I could walk, I suppose," Karen said resignedly.

"You could," Pete said. "But you'd better start running. You'll never make it by seven o'clock."

"I don't want to be late tonight. Holy Trinity choir is coming to sing. Not the whole choir. A quartet from our church and a quartet from Holy Trinity. There'll be eight of us to sing."

THE TELEPHONE RANG, interrupting the after-dinner clatter of dishes and rush-rush.

"For you, Sis," Pete yelled. "It's Alice. More girlish chatter," he said, imitating a high, girlish voice.

Karen made a face at him. "Hi, Alice. I thought you'd be on your way to church. No, I haven't. Maybe I'll have to hike it. Oh . . . good . . . I'll be on the front porch. I'm ready now. Just have to get my coat."

Karen rushed up the stairs. "Where's my wallet? Got change for a dollar, Dad? Will you wait for me after service?"

I interpreted the telephone call. "Alice is picking you up?"

"Yup. I said I'd be ready. Her boy friend has his car."

"Is he old enough to drive?" Pete asked, then dodged the folded newspaper Karen waved in his direction.

"He's a *college man*," Karen said dreamily. "He's home for three days and goes *everywhere* with Alice."

"Even to church?" Sue questioned. "It must be love," she hummed.

"Oh . . . you kids!" Karen said in disgust. "Will you ever grow up? There's

his car now. "Bye. See you after church. Don't forget to wait for me."

WITH ONE whirlwind out of the way, the rest of us found it easier to make ready. I sat in the front seat with Dan as we drove to church. We picked up the conversation we had started after dinner.

"I do like these joint services, once in a while," I said. "Don't you think it makes the congregation more flexible?"

Dan nodded. "Does us good to see that there are other ways of conducting a service."

"You mean . . . some people stand where we sit and some people sit where we stand?" I asked. "Funny—even in Lutheran churches there are different customs and traditions."

"I wasn't thinking of the *conduct* of the service and the actions of the congregation," Dan said thoughtfully. "I used the wrong word. Maybe what I meant was *content*. Haven't you noticed—Holy Trinity's pastor interprets Lent in a different way than Pastor Ittel . . ."

"I did notice that Holy Trinity's pastor, when he reads the Lenten passages, stresses different words than Pastor Ittel or Pastor Hanson does. And the difference in stress makes the message and interpretation quite different. It set me to thinking . . . maybe others, too . . . about what is the correct interpretation of these passages."

"To each his own . . ." Dan said. "Each of us interprets the gospel or hymn or prayer as it relates to himself, to his work, his mood, his experience in life."

"Would your interpretation of Lent be different from mine?" I asked.

"Possibly. Probably."

I LAUGHED and patted his arm. "And I think I know you so well!"

"Hey, Dad, why don't you park here?" Pete interrupted our conversation from the back seat.

"Thanks. I didn't notice the space. I suppose the church parking lot is jammed."

"It will be . . . with two congregations attending," I said. "Did you notice, Dad, how many more people seem to be attending Lenten services this year? Is it because each congregation is trying to out-attend the other?"

"I don't think so, Connie. I think we all are interested in hearing another pastor's ideas and in sharing another church's hospitality. Holy Trinity turned out in good force and so do the members from our congregation."

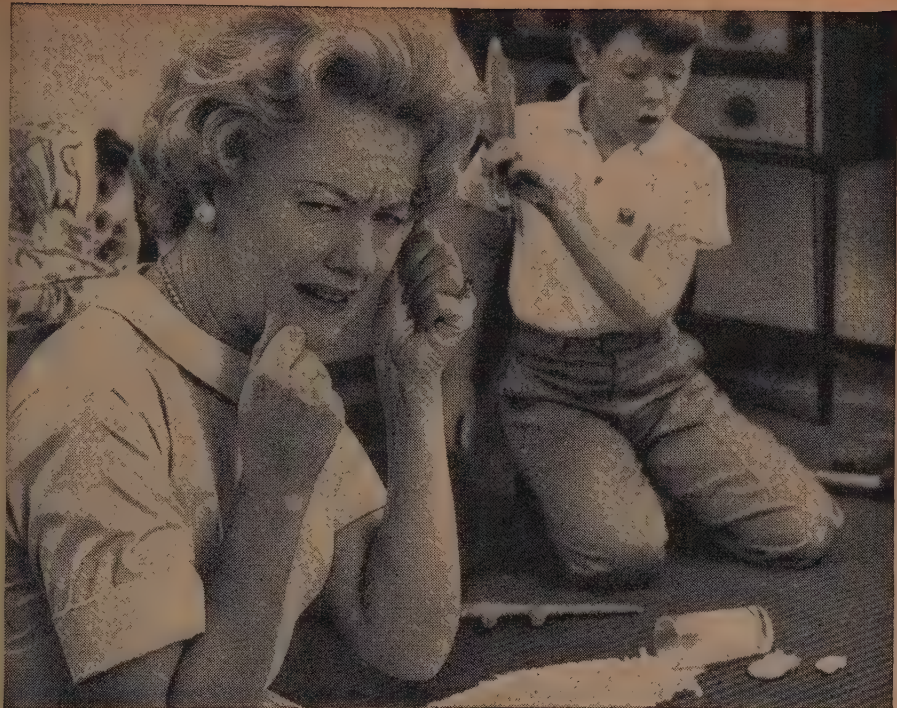
"It's pleasant to meet old friends and make new friends after the service," I said, as we left the car. "People linger. Have you noticed? No one feels rushed. Even people who have children with them feel the evening is still young. Seven-thirty to eight-thirty was a good time to select."

I FOLLOWED the usher down the aisle with Pete and Sue walking quietly behind me, then Dan. I could hear subdued scuffling in the choir loft. Karen and the other seven singers were in place.

I saw several families that I knew from Holy Trinity, and several families from our church. I looked forward to speaking with them after service.

I bowed my head briefly after we settled into the pew. Then let my eyes wander over the altar, the altar paintings, the big open Bible, the candles, the carving at the front of the church.

It's Lent, I thought. A time for great sorrow and great happiness—in the Christian church. In the world, too. I corrected myself. For Christ's life and death changed the world.



“Because the littlest things upset my nerves,
my doctor started me on Postum.”

“Spilled milk is annoying. But when it made me yell at the kids, I decided my nerves were too much on edge.

“When I saw my doctor, I told him I also hadn’t been sleeping any too well. Nothing wrong with my health, the doctor said after the examination. But perhaps I’d been drinking lots of coffee? You see, he told me, many people can’t take the caffeine in coffee. I ought to try Postum, he said. It’s 100% caffeine-free—can’t make you nervous or keep you awake.

“You know, it’s true! Since I changed to Postum I do feel calmer and sleep better! Can’t say I enjoy spilled milk—but trifles don’t really upset me any more!”

Postum is 100% caffeine-free

Another fine product of General Foods





WORSHIP NOTEBOOK

KEEPING LENT

NEXT TO "Yogi Bear" and his assorted friends, our family's favorite TV amusement is "The Flintstones." A recent episode centered around the age-old situation where a wife thinks her husband will forget their wedding anniversary.

It's hard for me to imagine that a fellow could actually forget the day he was married. The fact that I'm writing about anniversaries shows that ours is very much on my mind; on March 1 it will be fifteen years.

One thing was sure: we weren't going to be married during Lent! After a lot of letters back and forth we selected the date, five days before Lent began.

THERE WAS a time when "no weddings during Lent" was the custom in Lutheran churches. To give emphasis to the events of our Lord's Passion, all celebrations of a joyous nature were canceled or postponed.

The custom is, of course, not peculiarly Lutheran. The Roman Catholic Church still continues to lay down rigid laws about the observance of Lent. But the practice of eliminating from the forty days (Sundays excepted, since they are weekly commemorations of the resurrection) preceding Easter anything worthy of happy celebration goes back to the fourth century.

It was at the Council of Laodicaea that the church established the *tempora clausa*, or closed season. During the time that the church wore the violet clothes of mourning, this penitential character was to pervade every moment of its people's lives. Along with joyous celebrations of both a public and a private na-

ture, weddings were also discouraged.

Lutheran reformers did not hurry to discard much of what was regarded as the Lenten discipline. There was nothing approaching the strict legalism of Rome which prescribed with infinite detail exactly what was allowed and what was forbidden. Even today this same legalistic approach still exists in the Roman Church. Some newspapers do operate by reproducing the tables which decree the accepted Lenten practices for the faithful Roman Catholic.

With Lutherans, however, certain of these practices, although they were encouraged, were not laid upon the people under penalty of sin. Instead judgment was left to each individual to determine how and in what manner he would stress the penitential aspect of his Lenten observance. These practices were not completely rejected by the reformers.

Today, among us, the observance of Lent stresses spiritual discipline by scheduling extra services and urging our people to spend more time in daily devotion. Bibles and devotional booklets are the tools of a profitable Lenten experience. The external observance of the season, on the other hand, does not exist with any great degree of uniformity in the Lutheran churches of the land.

TO BE SURE THE *Service Book and Hymnal* helps us to note the change over to the Lenten schedule. *Alleluias* are omitted after the Gloria Patri, the music of which takes on a more somber mood, as does the Lenten sentence which takes the place of the more joyous seasonal sentence or gradual. A few

churches omit the *Gloria in Excelsis*, substituting another canticle.

There are other practices which help to point up that Lent is unlike the rest of the year. Flowers which customarily decorate the altar are not used in the churches. Parish social affairs are curtailed if not eliminated completely, and in some quarters many of the parish organizations continue to hold their regular meetings although without the customary coffee and cake which might tend to make of the gathering a festive affair alien to the spirit of Lent.

IN THE HOMES, at least among some of the older people, similar customs are designed to introduce almost a note of privation or denial into the forty days. The result is still evident in those places where Fastnacht day produces mounds of tasty doughnuts, thereby ridding thearder of the accumulated cooking oils. Of course it is expected that these goodies will all be consumed before Ash Wednesday. In New Orleans Mardi Gras, and in other places Carnival, provide a time of riotous merry-making to fill the remaining days and hours before Lent.

We may look indulgently upon these customs of another time. Like the quaint antiques of a bygone era they had their place but now they are no more than relics of the past. They can hold little significance for the modern world.

Yet I wonder if we do well to discard so quickly the efforts of our forefathers to demonstrate in their daily lives, not only in the churches, that there is purpose in the recollection, and, to a degree, the imitation of Christ, by acts of self-denial. To be sure the evangelical Christian will know that such activity—no matter how severe the discipline—is not, and never can be, an act whereby he expects to gain favor with God. So cen-

tral to our faith is the action of the cross, whereon Christ accomplished for all time our salvation, that the truly gospel-centered Christian knows that he does not really imitate Christ.

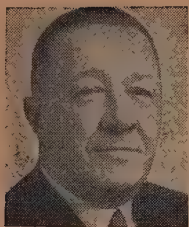
Certainly the Christian desires to live "in Christ." This is not something to be "put on" only at certain times in the year. Yet if the cycle of the church's year with its annual unfolding of the life of Christ is to have any real value for the growth in the spirit, and if that growth is to be something more than a purely "religious" cloak which he dons only for an hour or two a week, then there is value to a spiritual discipline of life which includes and does not ignore the externals of life.

We do not only "think" our faith. We also taste, touch, smell, see, and hear it. Faith is something to be lived at all times.

PERHAPS IT would be well if congregations were to encourage a more rigorous Lenten observance. If gatherings of a social nature are designed for fun and merriment, is there really any harm in suggesting to an individual that he forego such pleasure in order to meditate upon Christ's passion?

Assuming that there is no legitimate reason for hurrying the celebration of holy matrimony, and in these days when more and more pastors are wisely planning weddings with sufficient time to instruct the participants in something more than the niceties of wedding etiquette, isn't it possible that weddings can be planned for times other than Lent? The parish can, of course, regulate what happens within its own limits, but what about the life of its people in their own homes? Is there not room here also for a restraint that says, in effect, this is Lent, let us live it in the spirit of Christ and his passion.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Cultural compromise

QUESTION: In my early life, long before college, I was introduced to good reading in my parental home. Father was a teacher and Mother had been a nurse, with about two years of college courses. There was so much talk about reading, good books, and authors that it was a large part of the home climate. I thought my children would welcome the same things. But they seem to be bored by all of it, shrug their shoulders, and want TV, movies, and comics.

REPLY: Your dilemma is not uncommon. Such conflicts sometimes result from a too "rarified atmosphere" which requires too much from children and thus calls forth protest. Some parents have intensified the problem by assuming a superior attitude toward the children's preferences. Good literature, music, and pictures in a home generally produce a greater or less response, provided no pressure is used. It is a strange but common trait of humans that they resent being "cultivated" or improved by others, although if a more subtle diplomacy is used they may come around to desired appreciations, and feel that they have done it themselves.

It is probable that if you show genuine respect for the youngsters' kind of satisfactions you will gain something of the same sort from them. Some real benefits may be derived

from their chosen entertainment. Give some attention to the children's taste and try to acquire an interest in the better things which they enjoy.

With such a procedure you may be able to build up more of mutual valuation of your own more mature preferences. Without doubt your ideas are proper. The big question is the methods whereby they may become a real part of the children's lives. The same principle prevails in helping children to absorb Christian ways of thinking, feeling, and acting. Little or nothing is accomplished by trying to impose adult thinking or modes of action on the younger set, whereas much is accomplished by understanding and sharing.

Confidence

QUESTION: My children don't want to talk with me about anything, and they ask no questions. How can I get their confidence?

REPLY: There may be little or much involved in this situation, but whatever has quieted them has undoubtedly been operating for some time. Without knowing it, your own attitudes, actions, and conversation have had much to do with it. It is not likely to change suddenly or without a tactful effort.

Try to choose some rather simple matter—something easy to talk about—and introduce it into conversation with one child at a time. Then bring up something else. With that little background refer to some of these things when you have them together. Volunteer some new information. Put a little humor into the process. Gradually you can progress from the known to the unknown. Don't be annoyed if they disagree with you.

WINGREN ON PREACHING

The Living Word. By Gustaf Wingren. Muhlenberg. 223 pages. \$3.75.

Professor Wingren's book is a critical study of the character and function of preaching in the evangelical church. The central concept is a symbol familiar in Swedish theology since the pioneer work of Soederblom: the dramatic image of conflict. The Bible is understood as the story of the contest between God and Satan. Preaching is the announcement of Christ's victory in the cosmic struggle for lordship over creation. The death and resurrection of Christ have secured man's redemption from bondage to sin and the devil. The death and resurrection are the essential burden of all Christian preaching, of the Synoptic Gospels and Pauline Epistles, of the sacraments, and even of the liturgical week and year.

Unfortunately Wingren does not indicate explicitly what he understands the meaning of the death and resurrection to be, except that both events are to be regarded as objective "facts." The interpretation of this doctrine offered by Christian existentialists, thus, is categorically rejected. Others who fail to demonstrate a correct understanding of the gospel at one point or another are clearly identified: pietists, orthodoxists, high churchmen, Barthians, Anglicans, Calvinists, free churchmen (in this context, all of us Americans), Bultmannites, and the Lundensian theologians, especially Nygren. Only Irenaeus and Luther get passing grades.

Readers of *The Living Word* may wish to counter with their own criticisms. An imprecise use of technical language is common in this study; even such central theological terms as law and gospel have no clear or consistent meaning. This confusion is made worse by a graceless translation (e.g., "over-nature" and "psalm-singing" could be "super-nature" and "hymn-singing").

Americans especially will be interested in Wingren's suggestion that the union of liturgical piety and social concern within Anglicanism is "a legacy from the Early Church that we Lutherans have unfortunately lost." The root of this weakness, according to Wingren, lies in Luther's having been "excessively scared of the very mention of sacrifice in connection with the Lord's Supper."

Wingren is at his best when he appears as an expositor of Luther. Item: "For Luther, it is just *majesty* that is humble. *Majesty* lies in the manger and hangs on the cross, for there, in poverty, is the true Conqueror of Satan. God's majesty is a conquering majesty—the majesty of a conqueror who bleeds on the battlefield, not an unconcerned, far-away, and distinguished majesty on high."

The Living Word is not a book for beginners—in theology or in preaching. It is not a book for those who seek pat answers, or for those who think that sound theology can give pat answers. But *The Living Word* is unfailingly provocative, stimulating, polemical, the impressive offering of a fertile and imaginative mind. No one with a serious interest in theological criticism will want to miss it.

R. J. ENQUIST

Springfield, Ohio

OLD VERSUS NEW

Protestant Thought and Natural Science. By John Dillenberger. Doubleday. 310 pages. \$4.50.

The conflict between science and religion is not a new development, but can be seen also in the ancient world. The struggle arises whenever new knowledge or ideas arise to challenge established beliefs and practices. It is really a part of a larger conflict between conservatism and progress, or between orthodoxy and heresy.

The new scientific knowledge and theories were challenged not only by theologians and believers but also by scientists who de-

fended the accepted ancient theories and explanations of natural phenomena. Prof. Dillenberger has done a very fine work in this history to set the conflict in its proper perspective.

It is always a conflict between the new knowledge and theories and the old conceptions, whether these were held by theologians, scientists or philosophers. The conservative theologians used the Bible to defend their stand, the scientists and the philosophers used their ancient authorities to discredit the new ideas.

The modern phase of the conflict began with Copernicus, whose system revolutionized the accepted view of the universe with the earth in the center. But the greatest excitement was created by the theories of evolution developed by Darwin. This seemed to undermine faith because it reduced man to a part of the animal world and seemed to provide no room for a Creator in the traditional Christian sense.

Prof. Dillenberger points out the exaggerations and misunderstandings on both sides, and he gives due credit to the opponents of evolution for being concerned for the Christian faith rather than merely opposed to new ideas. Even Wm. Jennings Bryan at the Scopes trial emerges as a more sympathetic and reasonable figure than was the case in the general publicity at the time, or in the recent movie version of the trial.

The author presents some constructive ideas in the last chapter, but he has not attempted to work out any solution to the problem. In the nature of the case there can be no permanent solution, for the conflict between the old, familiar and cherished notions and the new radical theories goes on forever. But the book is a well-written history of this struggle and will help anyone to gain a proper perspective of the conflict.

Rock Island, Ill. E. H. WAHLSTROM

CALL TO REVIVAL

The Coming Reformation. By Geddes MacGregor. Westminster. 160 pages. \$3.50.

The author is dean of the graduate school of religion in the University of Southern

California. He is thoroughly conversant with the Calvinist tradition and with Protestant church life both here and in Europe.

First, he provides the reader with an insight into the essential tasks the Reformers set before themselves. It is a valuable insight delineating the finished and unfinished business of the Reformation. Two basic failures of the Reformation heritage are incisively laid bare: the failure to realize our life the reality of the church, and the failure to uphold the ideal of Christian perfection. Dr. MacGregor's judgment is that "the condition of modern Protestantism is strikingly and alarmingly similar in essentials to the condition of the medieval church that evoked the 16th-century Reformation." He calls the reader and the church to a continuous business of reformation.

Dr. MacGregor looks for the coming reformation in three main areas: the revival of discipline, the revival of the interior life, and the revival of liturgy. The chapter on the revival of liturgy will provide a better understanding of the problems of our sister Protestant churches. The chapters on discipline and interior life resound a call to high enterprise in the Christian life that has almost been lost to our generation. Dr. MacGregor serves his readers well by spelling out the call clearly, firmly and persuasively.

DONALD E. ELDEFE

Indianapolis

INTRODUCING PAUL

Let's Look at Paul. By Eric H. Wahlstrom. Augustana Press. 90 pages. \$1.50.

Writing for nonprofessionals, the author states his purpose as "a modest attempt to help the reader to gain a more comprehensive view of the life and teaching of Paul so that his letters may be read with more understanding and profit." He keeps in mind laymen in particular, in study groups and Bible classes.

In twelve brief chapters the life, labors and writings of the Apostle are scanned. The method is simple. The language is direct. The result is excellent. It gives fine insight and appreciation of Paul, still

dates to further study, and whets the appetite for a more thoroughgoing reading of the book of Acts and the epistles that follow.

The author sticks to his avowed purpose. Because of his nontechnically theological style, he presents an especially concise and clear picture of controlling ideas within Paul's writings. He succeeds in producing an appealing introductory guide and text, admirably suited to all who crave to broaden their understanding of the place in Christian history and thought of the greatest of the apostles.

WILLIAM E. EISENBERG

Winchester, Va.

Let Us Pray. A Book of Prayers for Use in Families, Schools, and Fellowships. Prepared by the Committee on Public Worship and Aids to Devotion of the General Assembly of the Church of Scotland. Oxford University Press. 65 pages. \$2.

The title of this little book is fully explanatory of its contents. It remains only to say that it represents one of the best little manuals of devotion published under the auspices of an evangelical church that we know of and that it can be recommended without qualification to ministers, leaders, teachers, and parents who have responsibility for leading the worship of smaller groups.

JOHN W. DOBERSTEIN

Philadelphia

Letters to the editor

About gambling

SIR: Your "conclusion" on gambling (Feb. 1) meant much to me. My husband was a gambler. For three years money went out on horses, football games, etc., and I knew nothing about it. The last year he put us in debt more than the amount of his salary. By mortgaging our home and borrowing on insurance we finally got straightened out. But it's been a struggle. My pastor, plus good psychiatric treatment, have helped cure my husband of his compulsive gambling. I wish the church would back up some or-

ganization for gamblers that would be as effective as AA is for alcoholics. Thanks for speaking out against what most people consider one of the "social amenities."

Columbus, Ohio (NAME WITHHELD)

About seminaries

SIR: You published news recently regarding merger of seminaries. Our obligation now in theological education is to produce for the first time a seminary the size of Concordia and with the distinction of a major university. If this is done in Chicago, we ought perhaps to keep the separate traditions of Philadelphia and Gettysburg. If not in Chicago, then perhaps Augustana Seminary ought to remain independent, and Gettysburg and Philadelphia rise to the opportunity of amalgamating and making a co-operative academic arrangement with a distinguished university such as Johns Hopkins in Baltimore.

Chicago (REV.) W. DOUGLAS LARSON

Sisters of Mary

SIR: I was pleased to see on the cover of *The Lutheran* (Feb. 1) the smiling faces of three of the deaconesses of the Sisterhood of Mary in Darmstadt. Dr. Carl Futchs of New Jersey and I were privileged to spend four days in the Motherhouse of the Sisters of Mary. We were there as exchange students through Lutheran World Federation.

This was, perhaps, the most impressive and exciting experience of our three months' tour of Germany. These girls, who have committed themselves to a life of prayer and service, radiate Christian joy that is contagious and spiritually disturbing. We constantly asked ourselves how these girls, who are so full of life, should shut themselves off from the world. But after four days it was obvious that they found their joy in their particular service to the Saviour. The German word *frohlich* which means joyful, gay, merry, describes our over-riding impression of this particular institution. They have found a burning zeal and a deep joy in serving Christ.

Pittsburgh (REV.) C. A. HOLMQUIST



Worship center and education facilities are provided in new St. Mark's Church at Neenah.

Growing Neenah Congregation Dedicates New Church

By CHARLES A. PULS

MADISON — St. Mark's Church, Neenah, dedicated its new church building last Dec. 18. This mission congregation was organized in 1957, after the field had been surveyed by Dr. Dwight L. Shelhart, director of home missions in the Northwest Synod.

Acting as sponsor of the new congregation was St. Paul's Church, Neenah. Since organization, confirmed membership has risen to 254, with 18 new members received just last month. The Rev. Charles W. Luhn is the pastor.

Mission Forming in Oshkosh

A NEW MISSION congregation will be organized April 30 in Oshkosh, with about 125 charter members. It will be called St. Andrew's.

TOURISTS who visit the Wisconsin peninsula next summer will find a new Lutheran church waiting for them. St. Paul's Church, Fish Creek, has been organized as part of a union parish with Immanuel Church, Bailey's Harbor.

GOOD SHEPHERD CHURCH, La Crosse, dedicated its first unit building Feb. 12. Guest

speaker was the Rev. Harold N. Stoffel, Holy Trinity Church, which sponsored the mission congregation organized in 1957. The pastor is the Rev. Jarvie L. Mattes.

\$2 Million Not Enough

NEARLY \$2 MILLION passed through 10 hands in 1960, but Northwest Synod Treasurer Walter O. Helwig wasn't contented.

"Our general benevolence receipts were \$138,337 short of the budget figure, and Lutheran World Action gifts were \$18,440 off the target," he reported.

General benevolence receipts totaled \$1,099,162, which was 4 per cent higher than in 1959. World Action received \$100,029, a 4 per cent decrease. Funds for home missions for the aging were nearly \$200,000, and receipts for Carthage College and Northwestern Seminary were over \$400,000.

Stewardship Secretary David R. Gebert expressed deep concern that estimates of 1961 giving, reported by congregational treasurers, indicate another deficit year. Totals to date show \$268,000 below what is needed.

Dr. R. P. Roth Accepts Post at Northwestern Seminary

MINNEAPOLIS — Dr. Robert Paul Roth, professor of New Testament in Lutheran Theological Southern Seminary, Columbia, S. C., has accepted the call of Northwestern Seminary to the Joseph Stump Chair of Systematic Theology.

Dr. Roth is expected to take over his new duties at the Minneapolis institution on Aug. 1, according to Dr. Clemens H. Zeidler, president of North-



R. P. ROTH

western. He succeeds the Rev. James J. Raun, Ph.D., who retired in 1959.

He is the son of Dr. and Mrs. Paul Wagner Roth, of Milwaukee. He received his B.A. from Carthage College, and M.A. from the University of Illinois, a B.D. from Northwestern Seminary, and Ph.D. from the University of Chicago.

He served as professor at Luthergiri Seminary, Rajahmundry, India; associate professor of philosophy at Augustana College, Rock Island, and pastor of St. Paul's Lutheran Church, Red Wing, Minn. He has been professor and dean of the graduate school at Southern Seminary since 1953.

MINNESOTA

Mission Festival Draws Hundreds in Minneapolis

By PAUL LUTHER WETZLER

MINNEAPOLIS—Hundreds of people from Central Conference churches crowded the halls and rooms of Holy Trinity Church, Minneapolis, on Jan. 29 to participate in the Mission Festival.

Over 400 young people attended the rally in the afternoon. About 2,000 registered and viewed the exhibits and displays from mission fields of United and Augustana Lutheran churches.

Ten missionaries and many nationals addressed various groups in exhibit rooms and mass gatherings. Speakers at the evening mass rally were the Rev. Donald D. Flatt, Tanganyika, and the Rev. John Nelson of Malaya.

Other missionaries and staff members in attendance included Richard S. E. Den of Hong Kong; the Rev. Herbert Klainer, missionary to India; Yoshiro Ishida of Japan; Phillip A. Hausknecht, missionary in Japan; the Rev. Warren Carl Johnson, secretary of the Board of Foreign Missions for South America; Mrs. Miriam Treon Miller, educa-

tional missionary to Liberia; Mary Joe Kimpel, ULCW associate secretary, and the Rev. Arthur L. Ruths, Board of Foreign Missions.

Dr. Paul Luther Graf, pastor of Holy Trinity Church, which sponsored the Mission Festival, is president of the Board of Foreign Missions.

Pastors Hear Lectures

MINNESOTA STATE Pastors' Conference was held in First Covenant Church, St. Paul, Jan. 16-17. Lectures dealt with contemporary preaching and ethics in government. Among speakers were Dr. Harold Bosley, pastor of First Methodist Church, Evanston, Ill.; Dr. Theodore A. Gill, president of San Francisco Theological Seminary; Dr. Edgar M. Carlson, of Gustavus Adolphus College, St. Peter, Minn., and Dr. Howard V. Hong of St. Olaf College, Northfield, Minn.

MARTIN LUTHER MANOR will be ready for occupancy in July. One hundred residents can be accommodated.

The corporation has approved an additional loan of \$300,000 secured by pledges from Central Conference churches and guarantee of payment by four churches namely: Salem, Holy Trinity, St. John's and Reformation Church, St. Paul. A task force of pastors is seeking to increase total pledges to \$500,000.

Luther Hall to Be Dedicated

LUTHERAN STUDENT FOUNDATION of Minnesota has had three areas of expansion during the 1960-61 school year. Two properties in St. Cloud were acquired to serve as a student center and a parsonage for a full-time campus pastor to be called this summer. Later these properties will be the building site for a new Lutheran student center.

The Foundation placed a staff member at the University of Minnesota, Morris, where collegiate work was initiated last fall.

The Foundation is completing Luther Hall on the Minneapolis campus, University of Minnesota. Dedication is set for May 7.

IOWA

Area Meetings to Provide Full Merger Information

By ALFRED J. BEIL

DES MOINES—Area meetings are planned for Sunday afternoons, April 27 and May 7, to acquaint members of the Iowa Synod with the documents of the proposed Lutheran Church in America. Church officials

and informed synod leaders will present details of the merger, and answer questions. Host congregations will provide lunch and extend the opportunities for fellowship.

The Iowa Joint Commission for Lutheran Unity committee organized Jan. 24 and elected the Rev. Harold Olsen (AELC) chairman; the Rev. Richard Engstrom (Augustana), secretary; and Einer P. Juul (ULCA), treasurer. The committee includes three members of each of the three merging church bodies.

The group has appointed sub-committees on higher education, social ministry, stewardship and budget, constitution and legal counsel, and camping.

Co-operative projects now underway include the annual pre-Lenten conference for pastors and the annual pastors' fall retreat; church vocation conferences, and joint publication of the *Iowa Synod Lutheran*.

IOWA SYNOD OF ULCA and the Iowa Conference of the Augustana Church have been formally welcomed into the Iowa Council of Churches. The council sponsored a conference on educational building and equipment and a legislative seminar during February.

TRINITY CHURCH, Pleasant Valley, dedicated the first unit of its new church building on Feb. 19. The structure cost \$109,800. Dr. Alfred J. Beil, synod president, preached. The Rev. Robert Lorenz is pastor.



Newest ULCA church building in eastern Iowa is Trinity Church, dedicated at Pleasant Valley

New Columbus Church Progressing After Building Delays

By MARTIN G. SCHROEDER

OMAHA, NEB. — Water and storm have plagued construction of the new \$400,000 building of Trinity Church, Columbus, Neb., since work began last July. Discovery of high ground-water level forced revision of plans. In December a strong wind blew down a 100-foot section of wall.

But all damage and delay is covered by insurance, and now the work is about one-third completed. The new nave will seat 600, and a fellowship hall will accommodate 500. There will be 15 large classrooms. The Rev. John [Name] is pastor.

OUR SAVIOUR CHURCH, Broken Bow, Neb., began services in its new building Jan. 22. The Rev. Reno Frobenius, mission superintendent of the Central States Synod, preached. The Rev. Martin G. Schroeder, president of the Northwest Conference, also took part with Pastor Erich Peterson.

This mission congregation was organized in 1955. The new \$40,000 structure includes an attractive nave and an educational unit



Architect's sketch shows proposed Trinity Church, Columbus

which serves as an overflow area and for fellowship purposes.

Lectures at Central Seminary

ABOUT 150 PASTORS, students and visitors heard the pre-Lenten lecture series at Central Seminary, Fremont, Neb., Jan. 31 through Feb. 2. Speakers were Dr. G. Everett Arden, of Augustana Seminary; Dr. Marcus Barth, of the University of Chicago Divinity School; Dr. G. Elson Ruff, editor



Congregation entering newly completed Our Saviour Church, at Broken Bow

CENTRAL STATES . . .

of *The Lutheran*, and Dr. Richard Syre, of Chicago Seminary.

Good attendance was also noted at the Knubel-Miller lectures, given by the Rev. Walter Kloetzli at Luther Memorial Church, Omaha, Feb. 13 and 14. Pastor Kloetzli's subject was "The Church and the Urban Challenge."

EVANGELISM WORKSHOPS for pastors and lay leaders have been held throughout the synod. Emphasis was on every-member visitation, encouraging renewed loyalty in worshiping, and reclaiming lapsed members.

FIVE YOUTH CAMPS will be held next summer in the synod territory. Central Nebraska Camp will be directed by the Rev. Robert Shirck; Camp Wa-Shun-Ga, Kansas, by the Rev. Robert Hamilton; Niobrara State Park, Nebraska, by the Rev. Daniel Schroeder; Southern Camp, Oklahoma, by the Rev. E. W. Amend, and Cedar Point Camp, Nebraska, by the Rev. Norman Schroeder.

PENNSYLVANIA

Perkasie Church Dedicates Parish Education Building

By WILLIAM C. ROEGER

NORRISTOWN—One of the largest congregations in North Penn district—Trinity Church, Perkasie—recently dedicated a new parish education building. Erected at a cost of \$390,000, it contains a large auditorium, offices, 27 classrooms, storage areas, choir rooms, two multi-purpose rooms, and a large kitchen.

Taking part in the dedicatory services with Pastor Donald D. Pritz were the Ministerium stewardship secretary, Dr. Samuel E. Kidd, District Dean Elton L. Angstadt, and several local pastors.

ALSO DEDICATING a new parish education building was St. Peter's Church in Stowe. An "open house" was held so that members of the other Lutheran churches in the greater Pottstown area could view the facilities.

GRACE CHURCH, Pottstown, which has dedicated its new church plant in June 1959, began 1961 with a service of thanksgiving on the satisfaction of the mortgage.

Two former pastors, Dr. Edgar S. Brown Jr., of the ULCA Department of Worship and Pastor Asa Wohlsen of Grace Church, Norristown, were the guest speakers.

In December 1960 the congregation purchased a new parsonage for Pastor Richard Hoffert, and at the annual meeting in January voted to survey their needs with the view of building an additional unit.

UNITED LUTHERAN CHURCH WOMEN of the Trappe District met in Grace Church, Royersford. Mrs. Ralph L. Alderfer was elected president, succeeding Mrs. Robert S. Nagle.

Mrs. Roy L. Winters, national president of the ULCW, spoke concerning the merger of the JCLU bodies in 1963. Dr. John Newpher, pastor of Ascension Church, Philadelphia, led a panel discussion on "The Christian Family." Evening speakers were Mrs. Harold Deisher, president of the synodical ULCW, and Dr. Clarence Swavel, retired missionary from India.

Church Marks 260th Anniversary

THE NEW HANOVER LUTHERAN CHURCH, just outside Pottstown, the oldest Lutheran church of German origin in the United States, recently celebrated its 260th anniversary.

Dr. Charles B. Foelsch, president of Pacific Lutheran Theological Seminary, Berkeley, Calif., and Dr. Abdel Ross Wentz, president emeritus of the Gettysburg Theological Seminary, spoke at anniversary services.

AS PART OF ITS expanded inner mission activity, the North Penn District has planned systematic and regular visitation to nursing and convalescent homes by lay persons of the congregations. A training session for these visitors was held recently in Trinity Church, Lansdale, led by Pastor Glenn Reichley with the assistance of Pastor H. S. Fritz, senior chaplain of the Ministerium Board of Home Missions.

Ground Broken at Glenshaw for New Bethlehem Church

By LUTHER E. FACKLER

PITTSBURGH — Ground was broken last month for the new Bethlehem Church, Glenshaw. The \$300,000 structure will provide seating at worship for 400, office and classroom space, a lounge and fellowship hall. The present church, erected in 1949, will be used for parish education.

Dr. William C. Hankey, president of the Pittsburgh Synod, preached at the ground-breaking service. Also taking part were the Rev. Paul E. Daugherty, synod mission superintendent, and Pastor Walter C. Koehler, Jr.

BETHEL CHURCH, in the Manchester section of Pittsburgh, had declined in 20 years from 669 to 189 members, though the area population remained at about 15,000. Efforts to rehabilitate the area in co-operation with city authorities now give promise of a much-improved community.

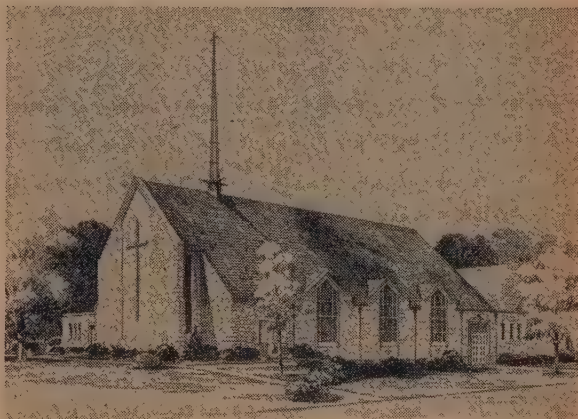
With assistance of the Board of American Missions through its urban church renewal program, the congregation has called the Rev. Harry Biemiller, Jr., as pastor effective Feb. 1. He was formerly assistant pastor of Luther Place Memorial Church, Washington, D. C.

Visiting Wife in Hospital, Pastor Also Has Operation

SCHUYLKILL HAVEN, PA.—Pastor E. Richard Acker, of Christ Church, was visiting his wife in Good Samaritan Hospital, where he was awaiting an operation.

Suddenly he was stricken with severe abdominal pains, and physicians performed an immediate operation for strangulated hernia. Mrs. Acker underwent her operation two days later. Both were recovering.

March 1, 1961



Drawing shows architect's conception of Glenshaw church

Glassport Church Burns

FIRE DESTROYED St. John's Church, Glassport, on Feb. 8.

The building used by the congregation since it was organized in 1910 was a complete loss. The Rev. J. Earl Reed, pastor, valued the structure and contents at \$75,000. He said it was "underinsured."

Firemen from nearby McKeesport and Liberty helped Glassport fire companies battle the early morning blaze. It started in the basement, but the cause was not determined.

St. John's celebrated its 50th anniversary last year. Services are being held temporarily in the upper room of a fire hall.

DR. ALBERT W. STEINFURTH, pastor of Calvary Church, Wilkinsburg, for 29 years, will retire June 30. Under his pastorate the church grew to be the largest ULCA congregation in the Pittsburgh area.

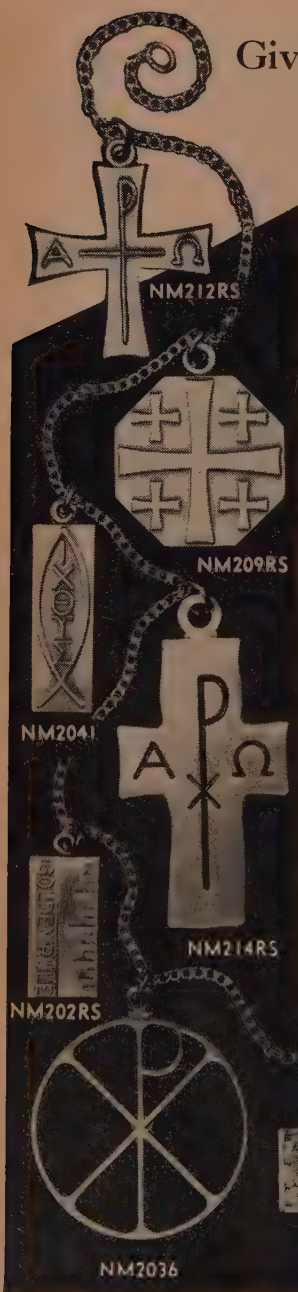
INSTEAD OF ISSUING a year's supply of envelopes, some churches in the synod are sending them out monthly, together with a brief message to keep members continually aware of their stewardship responsibilities.

Ideal Gifts for the Confirmand

Give a gift of permanence . . .

a gift of Christian significance . . .

a sterling silver emblem for
bracelet or necklace



NM216RS Sterling Bracelet, 7 $\frac{3}{8}$ " \$1.10 tax in
NM18RS Sterling Chain, 18" 1.10 tax in

Sterling Christian Symbols:

NM205RS Matthew, $\frac{1}{2}$ " x $\frac{5}{8}$ " 1.10 tax in
NM206RS Mark, $\frac{1}{2}$ " x $\frac{5}{8}$ " 1.10 tax in
NM207RS Luke, $\frac{1}{2}$ " x $\frac{5}{8}$ " 1.10 tax in
NM208RS John, $\frac{1}{2}$ " x $\frac{5}{8}$ " 1.10 tax in

Set of above four emblems 3.85 tax in

NM212RS Chi Rho Cross, $\frac{7}{8}$ " x 1" 1.10 tax in
NM212C Same as above with 18" chain, in gift box 2.48 tax in



NM2040	Icthus (fish), 1 5/16" long	1.38 tax inc.
NM2040C	Same as above with 18" chain, in gift box	2.75 tax inc.
NM2041	Icthus (fish), 1" long	.94 tax inc.
NM2041C	Same as above with 18" chain, in gift box	2.20 tax inc.
NM2035	Round AOXF, 7/8"	1.38 tax inc.
NM2035C	Same as above with 18" chain, in gift box	2.75 tax inc.
NM2034	Round AOXF, 5/8"	.83 tax inc.
NM2034C	Same as above with 18" chain, in gift box	2.20 tax inc.
NM2036	Open XF, 1 1/8"	1.05 tax inc.
NM2036C	Same as above with 18" chain, in gift box	2.42 tax inc.
NM202RS	Golden Rule, 3/4"	1.10 tax inc.
NM204RS	Four Evangelist Cross, 1 1/8"	2.20 tax inc.
NM204C	Same as above with 18" chain, in gift box	3.58 tax inc.
NM209RS	Crusader's Cross, 7/8"	1.65 tax inc.
NM209C	Same as above with 18" chain, in gift box	3.03 tax inc.
NM214RS	Cross with AOXF, 7/8" x 1 1/2"	1.65 tax inc.
NM214C	Same as above with 18" chain, in gift box	3.03 tax inc.

LUTHERAN CHURCH SUPPLY STORES

2900 Queen Lane, Philadelphia 29, Pa.

115 S. 13th St. Philadelphia 7, Pa.	22 W. Madison St. Chicago 2, Ill.	610 Wood St. Pittsburgh 22, Pa.	17 Park Place New York 7, N. Y.
1233 Hampton St. Columbia 1, S. C.	805 Locust St. Des Moines 9, Iowa	219 W. Sixth St. Austin 61, Texas	3103 W. Sixth St. Los Angeles 5, Calif.
31 E. North Ave. Baltimore 2, Md.	32 N. Second St. Harrisburg, Pa.	237 King St. W. Kitchener, Ont., Canada	
11 Arzuaga St. Rio Piedras, P. R.		1317 S. 16th St. Milwaukee 4, Wis.	



Raymond Jones, acting British Consul, visits Mrs. Marshall (left) and Mrs. Styer at home

Two Lives Total 202 Years

PHILADELPHIA—Mrs. Isabel Felicia Marshall celebrated her 101st birthday on Feb. 7, but she wasn't the oldest person at the party.

She served a piece of her birthday cake to Mrs. Mary E. Styer, who is six months her senior. Both are guests at the Germantown Lutheran Home. They shared a televised interview for the occasion. Many visitors came, including city officials, to congratulate her.

Mrs. Marshall was born in Antigua, British West Indies, the daughter of an English physician. She was a public school teacher, and in 1897 received a citation from Queen Victoria.

She became a United States citizen 61 years ago through marriage to Richard Marshall. She has resided ever since in the Philadelphia area, and was for many years active in the Church of the Advocate.

Layman Works Full-Time For a Downtown Church

PHILADELPHIA — Where do you find a dedicated layman, able and willing to serve the church full time?

St. Matthew's Church, in downtown Philadelphia, found one. Or maybe it was a layman who found St. Matthew's. Anyway, there's an air of mutual discovery about the appointment of Earl Wilson as the church's director of administration and evangelism.

Pastor W. Carter Merbreier's announcement cited Mr. Wilson's experience in the public relations field—with the Pennsylvania Railroad, the American Legion, and various civic campaigns since his graduation from Temple University.

Nothing was said about his church background. Until he started attending St. Matthew's a few years ago, Mr. Wilson was much of a church-goer. But his interest increased rapidly, and last year he came to Pastor Merbreier to ask how he could serve the church more fully.

MR. WILSON took a substantial slash in income to accept the church job, and sacrificed other benefits including seniority and pension rights with the railroad. He's at an age at which most men are looking for more money and security, not less.

In addition to handling a host of administrative details, Mr. Wilson has major responsibilities in evangelism.

He will seek new members among the growing population of apartment and rooming hotel dwellers in central Philadelphia. Through his contacts developed through years of public relations work he hopes to gain entry to places normally inaccessible to church workers.

He also will supervise an inner evangelism program in the congregation, under which a number of deacons will be appointed, each responsible for the shepherding of about ten families.

He is responsible further for following up visits to the many strangers who attend services at St. Matthew's each Sunday. So

20 Syracuse Congregations Join in Self-Study Project

By HOWARD A. KUHNLE

BINGHAMTON, N. Y.—Twenty congregations, eight of them non-Lutheran, are taking part in a five-months' self-study program initiated by the Lutheran Society of Syracuse and Onondaga County.

Director is the Rev. J. Russell Hale, of Collingswood, N. J. Dr. Frank H. Shimer, pastor of First English Lutheran Church, is chairman.

The congregations are investigating significant facts, trends and changes in their communities as well as within their own membership. Maps, charts and graphs are being used.

PA.: PHILADELPHIA . . .

of these are transients, but many of the visitors who sign cards in the pew racks give permanent addresses, and are prime prospects for membership.

"God doesn't limit the mystical call to his service only to those able to prepare for ordination," said Pastor Merbreier. "Therefore, the church must have a ready place for the laity willing to give their lives to the Master.

"Through this appointment, we are pioneering the use of the talents of the laity in the ministry of our congregation."

SPRING CONVENTION of Central Conference will be held April 12 at St. Paul's Church, Liverpool. New officers will be elected, as those incumbent are ineligible for re-election.

A special program on recruiting and preparing young men for the ministry will be presented by the Rev. Charles Moser, of Merrick, Long Island, chairman of the synod committee on ministerial education.

Together in Little Falls

AN INTERESTING experiment in co-operation is going on in Little Falls, an old town on the Mohawk River. An Inter-Church Committee has been formed by Christ Church, of German background, and Holy Trinity Church, which has both Slovak and English services.

The two Lutheran congregations are each more than 50 years old. They serve a community of 9,000 population, now 75 per cent Roman Catholic. The committee consists of the pastors, the Rev. Walter O. Mangel and the Rev. John Klc, and six laymen from each congregation. Eventual result may be a merger.

ST. MARK'S CHURCH, Cold Springs, is completing an educational building which



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N. Y.: BINGHAMTON . . .

will provide its first Sunday school facilities. The congregation is without a pastor.

Atonement Church to Build

ATONEMENT CHURCH, Syracuse, authorized construction of a new building on a new site, to cost about \$435,000. The old building will be sold. The congregation is served by a father-son team, Dr. John M. Joslyn and the Rev. Paul Joslyn.

LUTHERAN SOCIETY is conducting its 1961 membership campaign, with a goal of \$1,187 to defray the cost of its varied services. The Rev. John B. Sanborn, of Luther Memorial Church, North Syracuse, is the president.



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Sunday School: 9:30-Noon

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Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.

WEEKDAYS

12:10 p.m., 12:40 p.m.



N. Y.: BUFFALO

Church Extension Society Discusses Aid to Missions

By HERBERT A. BOSCH

BUFFALO, N. Y.—About 250 persons braved snow and near-zero temperatures to attend the annual dinner meeting of the Church Extension Society at St. John's Church, Lancaster. This group, which lends aid to the Board of American Missions in this area, is now involved in the support of seven mission churches.

Speaker was Dr. Ralph W. Loew, of Holy Trinity Church, Buffalo, who gave a report of his recent visit to Japan. Toastmaster was Ellsworth L. Miller, president of the society.

Church Home Directors Named

LUTHERAN CHURCH HOME FOR THE AGED is now in its 65th year of service. At the annual meeting, a hundred delegates from congregations heard the Rev. Robert D. Koehler, Jr., summarize last year's activities.

Resident care totaled 22,849 days, at a cost of \$117,000. Work with non-residents has been expanded.

Board members elected for three years were Dr. Ernest C. French, Pastor Herbert A. Bosch, Alexander F. Broel, Willard Danielson, Herbert Knox, Harry Rettke and Arthur Zimmerman.

PRE-LENTEN RETREAT for pastors was held Feb. 8 at Holy Trinity Church, Buffalo. Pastor Herbert A. Bosch of St. John's Church, Elma, conducted the communion service. Bible study was directed by the Rev. Francis K. Wagschal, campus pastor at Columbia University.

MIDWINTER CONFERENCE for laymen was held at Holy Trinity Church, with 75 attending from 18 congregations. The Rev. Samuel E. Kidd, stewardship secretary of the Ministerium of Pennsylvania, spoke on various aspects of stewardship during the three sessions.

ERIE COUNTY Council of Churches re

The Lutheran

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Suddenly — almost without warning — the land boom is on in New Mexico. All at once Americans have discovered the "Land of Enchantment" . . . and homes and ranchettes are springing up on lush verdant tracts which until now were enormous ranches.

And especially is this true of the lovely valleys surrounding Albuquerque, the queen of New Mexico. This exciting city is bursting at the seams and homes are spilling out in all directions. Albuquerque has become America's "7th fastest growing city" — and is picking up speed at an astounding tempo.

Astounding? Please consider: In 1940 Albuquerque had less than 36,000 people. By 1950 it had soared to 97,000. And in the last 10 years it has rocketed to more than 260,000!

There are so many reasons for this fantastic rate of growth. Nowhere in America is there land more beautiful than the rich valleys that rim Albuquerque. The climate is possibly without equal in all of America — a summertime of balmy sunny days* and bracing nights — blanket-sleeping nights; and in the winter equally sunny days* — shirt-sleeve weather. Health? This is a region whose mildness and purity of climate have given new life to people from all parts of our land — where, in respiratory ailments alone, thousands of cures have been miraculously achieved by the mild weather, the dry air, the abundant sunshine, the low humidity. In the words of the Encyclopedia Britannica the Albuquerque region is "a health resort"! And what about sports, entertainment, activities, opportunity? In the lofty close-by mountains are fishing, swimming, hunting, skiers wear shorts. Golf is played the year 'round. Albuquerque itself is crammed with magnificent shops, theatres, churches, schools—including the University of New Mexico with 7000 enrolled students, bright new college buildings and modern football stadium. Albuquerque has the 5th busiest airport in the United States. Its industry and employment potential are boundless. Its 3 television channels and 9 radio stations, its opportunities in land ownership, jobs, small business; its sunniness, its freshness and sparkle — all of these mark the personality of a great city.

The wonder is not that Albuquerque is growing so rapidly. The wonder is that one can still buy a lovely piece of land close to the city at so low a price as \$395 an acre! All you have to do is to take a look at the six cities which in all of America have grown even faster than Albuquerque. What would you have to pay for an acre of comparable land only 39 miles from their shops and theaters?

THESE FIGURES INCLUDE OUTSIDE CENTRAL CITY			Cost Per Acre of Comparable Land 39 Miles from Downtown
	Population	Rate of Rise 1950-1960	
San Jose, Calif.	639,615	120.1%	\$2,500 — \$ 5,000
Phoenix, Arizona	652,032	96.5	\$3,500 — \$ 7,000
Tucson, Arizona	262,139	85.6	\$1,500 — \$ 3,000
Miami, Florida	917,851	85.4	\$5,000 — \$10,000
Sacramento, Cal.	500,719	80.7	\$2,000 — \$ 4,000
San Diego, Cal.	1,003,522	80.2	\$4,000 — \$ 8,000
Albuquerque, N. M.	260,318	78.7	\$395 Valley of the Estancia Ranchettes

* Last year for example, there were only 8 days that were not sunny.

These statistics are eye-openers, aren't they? Yet real estate men are saying that the prices you have just read will soon apply to the Albuquerque region!

And as lovely and luxuriant an area as Albuquerque can boast is The Valley of the Estancia Ranchettes. Rimmed by mountains, lying flush alongside the most important highway in the West, Route 66, and only 39 miles from Albuquerque, The Valley of the Estancia Ranchettes is the essence of the enchanting Southwest. Please read this carefully! The Valley of the Estancia Ranchettes are not barren desert tracts. They are lush and green! Water waits to be tapped. The soil is so fertile as to bear fruit trees and truck gardens. Our Route 66 neighbors frame the landscape with their low modern ranchettes, homes, motels. Our next door neighbor is the famed \$200,000 Longhorn Museum of the Old West . . . Oh yes, this is a very lovely land.

As our headline says, an acre in our beautiful VALLEY OF THE ESTANCIA RANCHETTES costs \$395 complete! And the terms are \$10 down and \$10 a month per acre. That's it — no extras, no hidden additional costs. You may reserve as many acres as you wish. AND YOU TAKE NO RISK IN SENDING YOUR \$10 TO RESERVE YOUR ONE ACRE RANCHETTE SITE. Your \$10 reserves an acre for you, but you have the unqualified right to change your mind. As soon as we receive your reservation we will send you your Purchase Agreement and Property Owner's Kit. The package will show you exactly where your property is and will include full maps, photographs and complete information about your property. Other maps will show you nearby Arizona — even old Mexico itself, 250 miles away. You may have a full 30 day period to go through this fascinating portfolio, check our references, talk it over with your family. If during that time you should wish to change your mind (and you don't have to give a reason either) your reservation deposit will be instantly refunded. (ALBUQUERQUE BANK REFERENCES).

Experienced realtors think that the Albuquerque area presents the most exciting acreage buy in America. On the outskirts of the city, land is now going for \$5000 to \$6000 an acre. One day soon the Valley of the Estancia Ranchettes could be a suburb of Albuquerque. Act now. You'll be forever grateful that you did.

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 City _____ Zone _____ State _____

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N. Y.: BUFFALO . . .

elected Dr. Kenneth H. Eckert, of Holy Trinity Church, as treasurer, and the Rev. Edward G. Goetz, of Lancaster, assistant treasurer.

Rochester Church Renovated

ROCHESTER, N. Y.—A renovation program at Redeemer Church includes building of a gallery to provide for a 30 per cent increase in seating capacity. Pastor Elmer G. Schaertel expects the \$35,000 job will be completed by Palm Sunday.

MERGER of Zion and Concordia churches is proceeding smoothly. The combined congregations have been worshiping together since late in November, using the facilities of Zion Church. A new church unit is planned at East Ave. and N. Goodman St.

Councils of both churches, with 12 and 15 members respectively, are working as one unit; membership will be gradually reduced to 18. Two pastors, Dr. J. Russell Fink and the Rev. Godfrey E. Alberti, are serving the congregation of almost 800 communing members.

ST. JOHN'S CHURCH, the Rev. George H. Haag, pastor, will be the scene of a pilot New Life Mission project under direction of the ULCA Department of Evangelism.

Passavant Lectures Scheduled

CHICAGO—The annual Passavant Lectures will be given April 6 and 7 at Chicago Seminary, Maywood, by Dr. Hans Bolewski and Prof. Philip S. Watson.

Dr. Bolewski is editor of *Lutheran World*, a theological publication of the Lutheran World Federation, and director of the Evangelical Academy at Loccum, Germany.

Prof. Watson, of the Garrett Bible Institute, is well known to Lutherans for his work in the Reformation field. His book *Let God Be God*, is a study of Lutheran theology. He also translated Nygren's *Agape and Eros* and edited Luther's *Commentary on the Galatian Epistle*.

ULCA

Bishop Lilje to Address Luther League Convention

BISHOP HANNS LILJE of Hannover, Germany, will be the principal speaker at the 66th anniversary convention of the Luther League of America at the University of Illinois, Urbana, in August.

The Rev. Arthur Bauer, Luther League executive secretary, announced that Bishop Lilje will deliver the sermon at the closing service of the convention, Friday night, Aug. 18. His subject will be "Help Thou My Unbelief."

The Lutheran Bishop of Hannover is a former president of the Lutheran World Federation and is a leader in the World Council of Churches.

In his early ministry he was active in the student Christian movement in Germany and has often spoken to young people in recent years.

Last year he lectured at Union Theological Seminary in New York City. He is the author of several books, including *In the Valley of the Shadow*, an account of his imprisonment by the Nazis.

Other Speakers Announced

PASTOR BAUER also announced the appearance of two other speakers. They are U. Kyaw Than and the Rev. William B. Downey.

Mr. Than, a native of Burma, is associate general secretary of the East Asia Christian Conference with headquarters in Rangoon. One of the leading spokesmen of the World Council of Churches, he was one of the main speakers at the International Missionary Council's meeting in Ghana in 1957.

Mr. Than, a layman, will speak at the opening session of the convention, Monday, Aug. 14. His topic will be "Lord, I Believe," which is also the theme of the convention.

Pastor Downey is pastor of Fox Point Lutheran Church, Milwaukee. He will be

the preacher at matins during the five-day convention.

The Luther League of America is the official youth auxiliary of the United Lutheran Church in America with a membership of 63,000 among the 4,600 ULCA congregations in the United States and Canada.

The convention is expected to attract more than 2,000 United Lutheran youth from most of the 50 states and several foreign countries, Pastor Bauer said.

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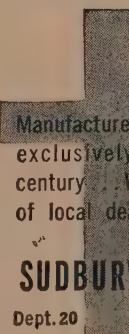
Expert workmanship in our own woodshop means satisfied customers. We can suggest designs or quote on your architect's prints and specifications. Write for FREE Catalog, 113E, giving information on Chancel Furniture, Paraments, Stoles, Choir and Clergy Vestments, Altar Brass, Communion Ware.

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ULCA ...

Davey & Goliath Scheduled On Top Television Outlets

THE NEW children's television program "Davey and Goliath" produced by the Department of Press, Radio and TV of the United Lutheran Church has been scheduled by some of the country's top TV stations, PRT officials announced.

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LUTHERAN CHURCH SUPPLY STORES
(United Lutheran Publication House)
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In New York, the key National Broadcasting Company network station WNBC-TV started Feb. 25 to air the films in color each Saturday at 9 A.M., as part of its featured Children's Theater. Color showings of the series are also scheduled by WWJ-TV, Channel 4 in Detroit; and KMOX-TV in St. Louis. Color telecast of the program began Saturday, Feb. 25, at 9 A.M. over WFIL-TV in Philadelphia.

Black-and-white broadcasts of the series are under way over WHDH-TV, Boston; WBKB-TV, Chicago, and WCHS-TV, Charleston. Three Alaska stations, in Sitka, Fairbanks and Anchorage, will shortly begin showing the series, as will the Canadian Broadcasting Company network. Eventually the films will be seen on more than 200 stations in the U.S. and Canada.

Mission Developers Called

CALLS WERE extended by the Board of American Missions to 45 pastors and seminarians to start new mission congregations in the United States and Canada.

The Rev. Merle G. Franke, board secretary for English missions, said 45 is the largest number of mission developers ever called at a single board meeting.

Many of those called are still students. They will be graduated from Lutheran seminaries this spring.

Mission fields are awaiting developers in 17 states and four Canadian provinces. Eight of the men called will work in Florida; five in Canada, four in Michigan and three each in New Mexico and Texas.

The board plans to enter 70 new fields this year. Last year mission congregations were started in 55 new areas.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

HOBBAUGH, ROBERT J. To Petersburg parish

CENTRAL STATES

GITTLER, HENRY D. From St. John's Church, Lanham, Neb. To Shawnee, Kan., mission developer.

HENKEL, FRED W. From Our Saviour Church, Salt Lake City, Utah. To Muskegon, Okla., mission developer.

SCHNEIDER, CARL R. From St. Paul's Church, Linn, Kan. To St. Peter's Church, Pilger, and St. Luke's Church, Stanton, Neb.

ILLINOIS

STOUGHTON, DONALD W. From Ridge Church, Chicago. To Hamma Divinity School, staff member.

MICHIGAN

ERWIN, CHARLES L. From Christ Church, Jeffersonton, Ky. To Marshall, Mich., mission developer.

NEW YORK AND NEW ENGLAND

COOPER, ROBERT. From St. Paul's Church, Hampton, Va. To Christ Church, Islip Terrace, N. Y.

OHIO

PRINGER, CHARLES R. To Christ Church, Toledo.

ROUT, JOHN H. L. From Bethany Church, Cleveland. Retirement.

SOUTH CAROLINA

MERRICK, C. K., SR. From St. John's Church, Atlanta, Ga. To Mayer Memorial Church, Newberry.

DECEASED

THE REV. OTTO BERGFELDER, 85, died Jan. 3 in Waverly, Iowa. He had retired in 1940.

Pastor Bergfelder was born in Seelscheidt, Germany, and came to America in 1901. He studied at Western Theological Seminary, Atchison, Kansas, and was ordained in 1902 at Syracuse, N. Y.

He served congregations in Herkimer, N. Y.; Plum City, Wis.; Norfolk, Diller, Leigh and Hastings, Neb.; Wakeeney, Kan., and Victoria, Tex. He served as secretary and treasurer of the Kansas Conference, Midwest Synod, and was for several years a member of the Midland College board.

Surviving him are his wife, the former Lydia Lenz; a son, Paul, of Brandon, Iowa; a daughter, Mrs. Paul Hansen, of Lincoln, Neb., and a brother, Herman, in Germany. There are also nine grandchildren.

March 1, 1961

MRS. CLARA C. McCULLOCH, 87, died Feb. 6 in Kansas City, Mo. Her husband, Dr. John A. McCulloch, was pastor of Children's Memorial Lutheran Church, Kansas City, from 1930 until retirement in 1945. Previously he served pastorates at Salina, Kan.; Burlington and Iowa City, Iowa; Nachusa Lutheran Home in Illinois, and Peabody, Kan.

Besides her husband, Mrs. McCulloch is survived by a daughter, Mildred, of Kansas City, and a foster son, the Rev. L. A. Swan, of Detroit, Mich.

Funeral service was conducted Feb. 9 in Kansas City by Dr. Calvin J. Naugle and Dr. Reno R. Frobenius. Burial was in Mount Washington Cemetery, Kansas City.

VISIT THE BIBLE LANDS

With Dr. Jacob Myers, Professor of Old Testament, Lutheran Theological Seminary, Gettysburg, Penna. July 4th departure for 31 days. Rome * Athens * Egypt * Lebanon * Syria * Jordan * Israel. \$1,597. Four European Tours also available. Lutheran Foreign Tours, Horseheads, New York.

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Run a Spare-time Greeting Card and Gift Shop at home. Show friends samples of our wonderful new 1961 All-Occasion Greeting Cards and Gifts. Take their orders and earn up to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 42, Ferndale, Michigan.

IN CONCLUSION

It's PAINFUL and frustrating for most of us to learn that Gallup poll researchers discover that in such a city as India's capital, New Delhi, the people trust and respect the Russians more than the Americans.

We wonder how they can be so lacking in foresight. Don't they know the Russians or Chinese are waiting for the moment when they can stir up a red revolution in India and put that vast nation under the rigid rule of a police state?

And how can people in Cuba be so stupid as to cheer wildly for their beatnik Castro? We are alarmed and bewildered when we hear that multitudes in half a dozen South American countries are listening to the latest news about Castro, eager to support revolutions of the sort he led in Cuba.

It's next thing to impossible for us to put ourselves in the places of the hungry people of these countries, and to think as they do. We would desire a radical change in the government of our own country if our situation were as bad as theirs. Almost any change would seem desirable.

IN THE OLD DAYS the people of such terribly overcrowded countries as India had the simple idea that everything would be all right if they could throw out their foreign rulers and govern themselves. Bold and tireless men and women labored for decades in scheming their way to political independence. Now this struggle has been won in most of Asia and Africa.

But self-government doesn't automatically produce prosperity. Vast investments are necessary to exploit the natural resources and create the industries which will lift the standard of living

in the undeveloped countries. Communists come with skilled propaganda telling these people what has been accomplished in 40 years in Russia, and in a dozen years in China.

How much do freedom of speech, free elections, and the other blessings of democracy mean to people whose urgent desire is only for freedom from hunger? They want the shortest road to prosperity. Communists tell them they can show them the shortest road.

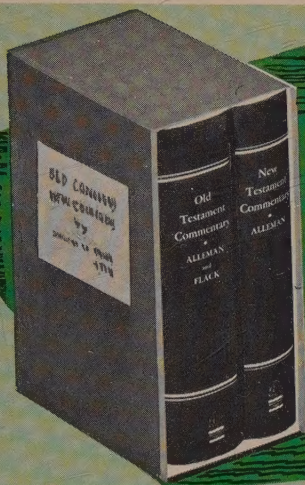
IF OUR concern is merely to keep our own comfortable situation from being disturbed by these tidal waves of world revolution, we won't be of much help, and eventually we may be the losers.

It's normal human nature for us to care about our own security most of all, although willing to let some crumbs from our table be swept up to feed the less fortunate. Who ever heard of a great and powerful nation being deeply and expensively concerned with the problems of some other nations?

We'll give them aid, of course, if they will promise to be our allies against the Reds. That's in our own interest, as we can plainly see. But to be acutely concerned about them for their own sake is bleeding-heart stuff, wishy-washy Christian idealism.

This is something to think about though, when we hear again of the futile self-sacrifice a man resolved to make when the Roman soldiers were closing in on him in the year A.D. 30. There would have been a safe retreat for him in the hills of Galilee. Or if he had merely agreed to shut up and stop disturbing people with his talk about the kingdom of God, his enemies would probably have been willing to forget him.

—ELSON RUFF



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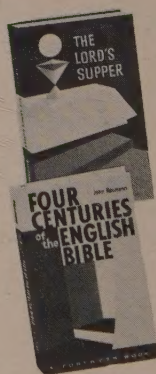
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